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ABSTRACT

This monograph, developed to enrich the literature on multiculturalism, includes 25 articles on the subject. The articles are: (1) "Multiculturalism and an Assessment of Its Critics: Key to an Understanding and Acceptance" (A. J. Williams-Myers); (2) "The New Demographics" (Charles G. Treadwell); (3) "'Multiple Perspectives' or Courting Ethnic Strife?" (Albert Shanker); (4) "Fieldwork and Folklife Studies: Them, Us, and If" (Beverly J. Robinson); (5) "White Privilege: Unpacking the Invisible Knapsack" (Peggy McIntosh); (6) "Multiculturalism in Mathematics, Science, and Technology" (Gerry Madrazo, et al); (7) "Strategies for Implementing Multicultural Education" (Irene M. Lober; Kathryn Dunlop); (8) "Color Me" (James Hillestad); (9) "The Sociological, Psychological, and Pedagogical Implications of Multicultural Education" (Dolores M. Fernandez); (10) "Librarian-Teacher Partnerships: Serving the English as a Second Language Students" (Anne H. Filson); (11) "The Importance of the Teacher to Multiculturalism" (Maryann Fallek); (12) "Usage is Never Good or Bad but Thinking Makes It So" (Frances E. Blake); (13) "Creating Thematic Units with a Multicultural Focus" (Patricia Baker); (14) The New York State Social Studies Supervisory Association's "Regents' Letter"; (15) "Ways to Implement Multiculturalism: Twenty-One Lessons for American History with a Multicultural Focus" (Anna May Filor); (16) The National Science Teachers Association (NSTA) "Background Paper: Multicultural Science Education" and "NSTA Position Statement: Multicultural Science Education"; (17) "Multicultural Classrooms, Monocultural Teachers" (Terry Dean); (18) "Multicultural Education Mathematics Is a Great Place to Start" (Bill Collins); (19) "Let's Teach Our Common Heritage" (Anthony Cortese); (20) "1492-1992 The Columbian Quincentenary: An Educational Opportunity" (National Council for the Social Studies); (21) "Multicultural Assessment" (Jose S. Sanchez; Ed Yanson); (22) "Bilingual Education: Educating the Global Villager" (Carmen A. Vazqueztell; Ximena E. Zate); (23) "Experiencing Other Cultures through Fiction" and "Multicultural Fiction: List of Books for Secondary Students" (Judity Gray); (24) "Foreign Language Instruction: Keystone to Multiculutral Education" (Sophie Jeffries); and (25) "Multicultural Art Education: Many Views, One Reality" (Patricia Barbanell). (LBG)

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Anna May Filor

Multiculturalism

1992

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Many individuals should be applauded for their fine contributions to this monograph. Thank you Colleagues!

Thank yous are extended to the Committee members who edited this Journal. These hard-working committed professionals included: Robin Wheeler, Bonnie McCaig and J. Stephen Bona. Each worked with energy and drive and contributed sensitivity and intelligence to this difficult project.

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Thank you one and all.

Anna May Filor
Editor

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SECTION I: GUEST AUTHORS

Dr. A. J. Williams-Myers
Charles G. Treadwell
Albert Shanker
Dr. Beverly J. Robinson
Dr. Peggy McIntosh
Gerry Madrazo, et al,
(Dr. Charles Drew and Dr. Elroy Rodriguez - Lessons)
Dr. Irene M. Lober and Dr. Kathryn Dunlap
Dr. James Hillestad
Dr. Dolores M. Fernandez
Anne H. Filson
Maryann Fallek
Frances E. Blake

SECTION II: NYSCEA CONSTITUENT ASSOCIATIONS AND AFFILIATES

Dr. Patricia Baker
NEW YORK STATE COUNCIL FOR THE SOCIAL STUDIES: NYSCSS
Regents Letter
NEW YORK STATE SOCIAL STUDIES SUPERVISORY ASSOCIATION: NYS4A
Anna May Filor
NEW YORK STATE SOCIAL STUDIES SUPERVISORY ASSOCIATION: NYS4A
NATIONAL SCIENCE TEACHER'S ASSOCIATION: NYSTA/NSTA
Terry Dean
NEW YORK STATE TEACHERS OF ENGLISH TO SPEAKERS OF OTHER LANGUAGES: NYSTESOL
Bill Collins
NEW YORK STATE ASSOCIATION OF MATHEMATICS SUPERVISORS: NYSAMS
Antonia (Tony) Cortese
NEW YORK STATE UNITED TEACHERS: NYSUT
NATIONAL COUNCIL FOR THE SOCIAL STUDIES: NCSS
Dr. José S. Sanchez and Ed Yanson
NEW YORK STATE ASSOCIATION OF SCHOOL PSYCHOLOGISTS NYASP
Carmen A. Vazqueztell and Dr. Ximena E. Zate
NEW YORK STATE ASSOCIATION OF BILINGUAL EDUCATION: NYSABE
Judith Gray
SCHOOL LIBRARY MEDIA SECTION OF NEW YORK LIBRARY ASSOCIATION: SLMSNYLA
Dr. Sophie Jeffries
NEW YORK STATE ASSOCIATION OF FOREIGN LANGUAGE TEACHERS: NYSAFLT
Dr. Patricia Barbanell
NEW YORK STATE ART TEACHERS ASSOICATION: NYSATA

INTRODUCTION

Multiculturalism concerns problems, controversies, and implementations and are topics of powerful and great interest today in our country. This monograph has been developed to enrich the literature on this essential and crucial subject.

Twenty-five different articles are in this monograph on Multiculturalism. Constituent organizations of NYSCEA have submitted very exciting ideas and materials. NYSAFLT, NYSTESOL, NYSABE, NYSCSS, NYSASP, NYLA, NYSAMA, are among the many professional organizations that have made outstanding contributions to the NYSCEA Journal, 1992. Additionally, national leaders such as Albert Shanker of the AFT and Gerry Madrazo of the NSTA and New York State leaders such as Toni Cortese of NYSUT have written essays. Academics, College Professors and classroom teachers, Librarians and students also submitted articles. Dr. Irene Lober and Dr. James Hillestad of SUNY New Paltz and Dr. Peggy McIntosh of Wellesley and Dr. Beverly Robinson of UCLA are some of the academics who shared their ideas. Frances Blake, a student from Florida and Mary Ann Fallek, a teacher from Poughkeepsie, and Judith Gray, a librarian wrote articles of great interest.

Dr. A. J. Williams-Myers' article "Multiculturalism And An Assessment Of Its Critics: Key To An Understanding And Acceptance" examines the need for a multicultural education and analyzes the critics of multiculturalism.

Charles Treadwell's graphs and comments illustrate the changing demographics of American Society.

Albert Shanker's article on "Multiple Perspectives Or Courting Ethnic Strife" suggests that history and social studies taught from multiple perspectives sounds reasonable, but encourages intellectual dishonesty and promotes divisiveness.

Dr. Beverly Robinson in "Fieldwork Studies "Them," Us" and "If" maintains that folk life research is a wonderful opportunity to break down cultural biases and ignorance. It helps communalize communities.

Dr. Peggy McIntosh's significant article on "White Privilege: Unpacking the Invisible Knapsack" makes a real contribution to understanding the effects of Racism.

Harry Kranepool shared the book by Gerry Madrazo et al, Multiculturalism In Mathematics, Science, And Technology. The lessons on "Drs. Charles Drew and Elroy Rodriguez" were selected to illustrate the contents of this new book.

Drs. Lober and Dunlap in "Strategies For Implementing Multicultural Education" illustrate designs for curriculum development.

Dr. James Hillestad's article "Color Me" is a powerful philosophical statement suggesting that multiculturalism is intellectual deceit as well as dangerous and destructive.

Dr. Dolores Fernandez wrote "The Sociological Psychological and Pedological Implications of Multicultural Education." She gives a lengthy, effective defense of Multicultural Education and suggests fighting institutional racism and helping students develop positive self-concept. She advocates restructuring education for cultural infusion rather than additive programs.

Anne Filson's "Librarian-Teacher Partnerships: Teaching The English-As-A-Second-Language Students," makes many concrete suggestions to help students and teachers improve reading.

Maryann Fallek's essay states that the "teacher is the expert" and that teachers must be inclusive in "The Importance Of The Teacher To Multiculturalism."

Frances Blake in "Usage Is Never Good or Bad, But Thinking Makes It So" alerts teachers that they should take advantage of what linguists say about the nature of language so that they can maintain nonbiased attitudes in their classrooms. Teachers should not conclude that students who speak nonstandard forms of English have low intelligence.

Dr. Patricia Baker in "Creating Thematic Units With a Multicultural Focus" talks about developing "Thematic" Units on Japan. She suggests that a "Contributions" approach may increase stereotyping and adds superficiality while the "additive" approach does not reach the goals of Multiculturalism. She recommends developing a web for inter-disciplinary work.

Anna May Filor shares many lessons to enrich teaching in United States History classes with a multicultural focus. These lessons include readings, poetry, songs, films and books.

The National Science Teachers Association (NSTA) in "Multi-Culturalism Science Education" maintains that teachers are aware that all children can learn and that Science study can and must develop positive self-concept.

Terry Dean in "Multicultural Classrooms, Monocultural Teachers" says whether the student assimilates or leaves his culture behind teachers can help with cultural transitions. Lessons such as class newsletters, twenty minute journals, peer groups marking and sharing of papers can give enormous support to students.

Bill Collins in "Multicultural Education In Mathematics" says that Mathematics is a great place to start multicultural education and suggests new books and materials to improve teaching in this area.

Antonia Cortese of NYSUT in "Let's Teach Our Common Heritage" suggests that multiculturalism can divide America.

National Council For The Social Studies article, "1492-1992 The Columbian Quincentenary: An Educational Opportunity" is a very interesting article suggesting the inclusion of many points of view in celebrating the 500th anniversary of Columbus' conquest of "Paradise."

Dr. José Sanchez and Ed Yansen's "Multicultural Assessment" stresses that prejudice must be reduced and teachers must be aware of their cultural "baggage."

Carmen Vazqueztell and Dr. Ximena Zate, authors of "Bilingual Education: Educating the Global Villager," applaud the Dutch and European models of multilingualism rather than American monolingualism or bilingualism.

Judith Gray's "Experience Other Cultures Through Fiction," states that fiction books can be an important factor in the multicultural curriculum and shares a bibliography with us. She suggests that doing such reading helps students see the similarities in all cultures.

Dr. Sophie Jeffries' "Foreign Language Instruction: Keystone to Multicultural Education" suggests that Social Studies education should "harmonize" with foreign language education.

Dr. Patricia Barbanell, author of "Multicultural Art Education: Many Views, One Reality" stresses the importance of multiculturalism to the teaching of art and shares resources.

TABLE OF CONTENTS

SECTION I: GUEST AUTHORS

Dr. A. J. Williams-Myers 1
Multiculturalism And An Assessment Of Its Critics: Key To An Understanding And Acceptance

Charles G. Treadwell 11
The New Demographics

Albert Shanker 19
"Multiple Perspectives" Or Courting Ethnic Strife?
AMERICAN FEDERATION OF TEACHERS

Dr. Beverly J. Robinson 23
Fieldwork And Folklife Studies: "Them," "Us" And "If"

Dr. Peggy McIntosh 30
White Privilege: Unpacking The Invisible Knapsack

Gerry Madrazo, et al. 37
Multiculturalism In Mathematics, Science, And Technology
Dr. Charles Drew and Dr. Elroy Rodriguez - Lessons
NATIONAL SCIENCE TEACHERS ASSOCIATION

Dr. Irene M. Lober and Dr. Kathryn Dunlap 47
Strategies For Implementing Multicultural Education

Dr. James Hillestad 56
Color Me

Dr. Dolores M. Fernandez 63
The Sociological, Psychological And Pedagogical Implications of Multicultural Education
NEW YORK STATE ASSOICATION OF BILINGUAL EDUCATION: NYSABE

Anne H. Filson 85
Librarian - Teacher Partnerships:
Serving The English-As-A-Second-Language Students

Maryann Fallek 96
The Importance Of The Teacher To Multiculturalism

Frances E. Blake 98
Usage Is Never Good Or Bad But Thinking Makes It So
NATIONAL SCIENCE TEACHERS ASSOCIATION

SECTION II: NYSCEA CONSTITUENT ASSOCIATIONS AND AFFILIATES

Dr. Patricia Baker 106
Creating Thematic Units With A Multicultural Focus
NEW YORK STATE COUNCIL FOR THE SOCIAL STUDIES: NYSCSS

Regents Letter 118
NEW YORK STATE SOCIAL STUDIES SUPERVISORY ASSOCIATION: NYS4A

Anna May Filor 120
Ways To Implement Multiculturalism: Twenty-One Lessons For American History With A Multicultural Focus
NEW YORK STATE SOCIAL STUDIES SUPERVISORY ASSOCIATION: NYS4A

NATIONAL SCIENCE TEACHER'S ASSOCIATION: NYSTA/NSTA 132
Background Paper: Multicultural Science Education
NSTA Position Statement: Multicultural Science Education

Terry Dean 134
Multicultural Classrooms, Monocultural Teachers
NEW YORK STATE TEACHERS OF ENGLISH TO SPEAKERS OF OTHER LANGUAGES: NYSTESOL

Bill Collins 154
Multicultural Education Mathematics Is A Great Place To Start
NEW YORK STATE ASSOCIATION OF MATHEMATICS SUPERVISORS: NYSAMS

Antonia (Tony) Cortese 161
Let's Teach Our Common Heritate
NEW YORK STATE UNITED TEACHERS: NYSUT

NATIONAL COUNCIL FOR THE SOCIAL STUDIES: NCSS 166
1492 - 1992 The Columbian Quincentenary: An Educational Opportunity

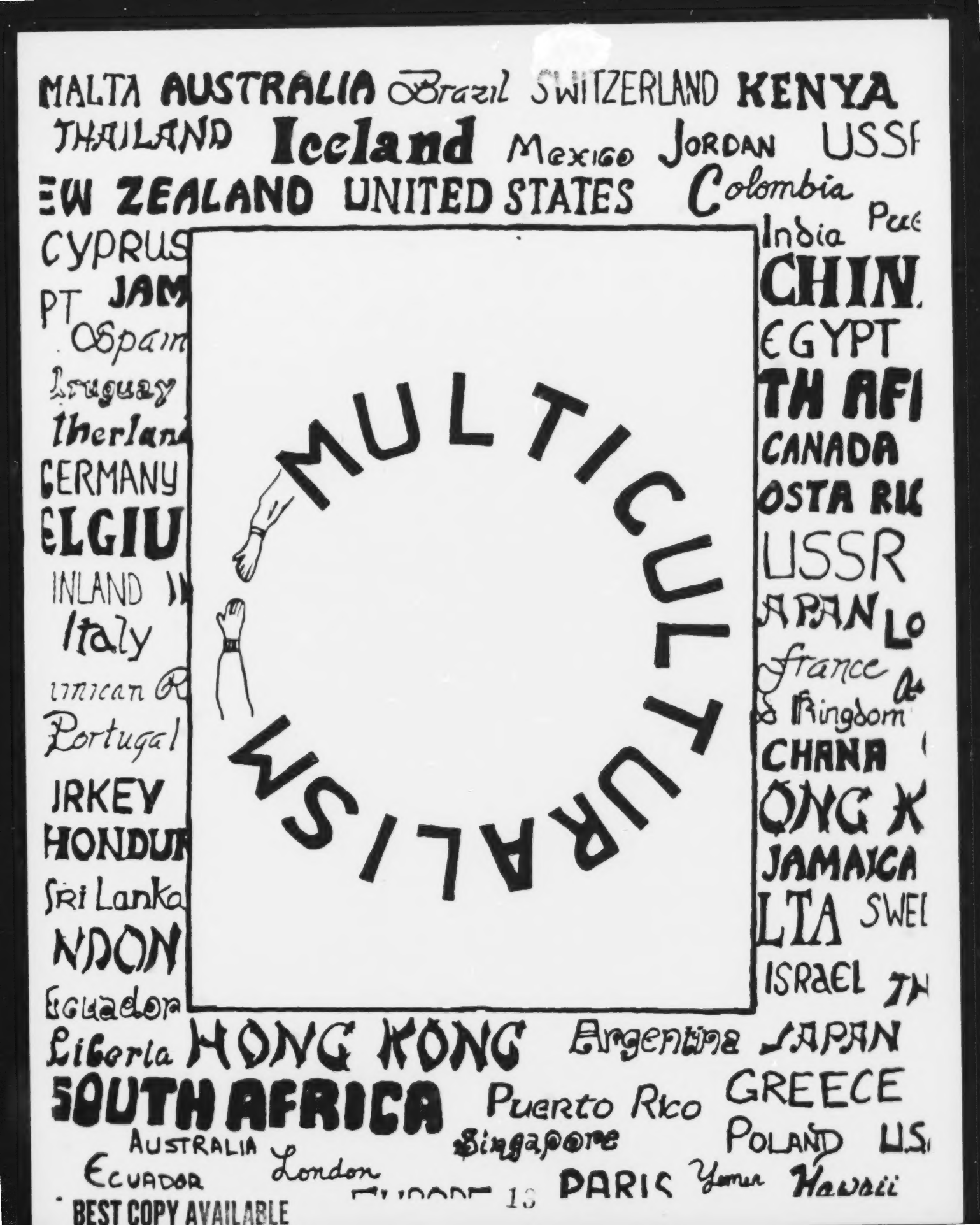
Dr. José S. Sanchez and Ed Yanson 173
Multicultural Assessment
NEW YORK STATE ASSOCIATION OF SCHOOL PSYCHOLOGISTS: NYASP

Carmen A. Vazqueztell and Dr. Ximena E. Zate 181
Bilingual Education: Educating The Global Villager
NEW YORK STATE ASSOCIATION OF BILINGUAL EDUCATION: NYSABE

Judith Gray 192
Experiencing Other Cultures Through Fiction
Multicultural Fiction (List Of Books For Secondary Students)
SCHOOL LIBRARY MEDIA SECTION OF NEW YORK LIBRARY ASSOCIATION: SLMSNYLA

Dr. Sophie Jeffries 200
Foreign Language Instruction: Keystone To Multicultural Education
NEW YORK STATE ASSOCIATION OF FOREIGN LANGUAGE TEACHERS: NYSAFLT

Dr. Patricia Barbanell 217
Multicultural Art Education: Many Views, One Reality
NEW YORK STATE ART TEACHERS ASSOICATION: NYSATA



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Multiculturalism And An Assessment Of Its Critics: Key To An Understanding And Acceptance

Submitted By

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A.J. Williams-Myers a historian, writes on the African American presence in the Hudson Valley. His book, "Long Hammering: The forging of an African American presence," is due in 1992. He is the recipient of a 1973-74 Ford Foundation research Fellowship.

According to a report in a TIMES MAGAZINE article of April 9, 1990:

> In ten years, [people of color] will make up 25% of the population of the United States. English will be the second language for the majority of California's population by the year 2000. By 2020, the majority of that state's entry-level workers will be (Latinos). Sometime in the next century, whites will become the minority in (the U.S. population), but before that time by about 2020, people of color are projected to be nearly 115 million while the white population will not [have increased] at all. Even further, by 2056, when someone born today will be 66 years old, the average U.S. resident,as defined by Census Statistics, will trace his or her descent to Africa, Asia, (the Latino World), the Pacific Islands, Arabia--almost anywhere but white Europe. (TIME MAGAZINE, 1990)

What this means for New York State in the year 2000 is that:

> 31% of the state's population will be people of color with African Americans and Latinos as the predominant groups...The number of people of color is projected to increase from a 1980 total of 4.4 million to 5.8 million by the year 2000...At the same time, an older, less fertile white population will decline from a 1981 figure of 13.1 million to slightly less than 12.8 million by the century's end. ("Dropping Out of School...," 1987: pp. 7-8)

The two quotations speak to the heart of the problem for those who hold the view that multiculturalism is really a smoke screen for a "cult of ethnicity," racial separatism, "feel-good history," a "massive" attack on the canons of American education, and/or "the distrust of the dead, as in 'dead white male(s).'" (Schlesinger, 1991: 58; Hughes, 1992: 47) Rather than acknowledging the reality of the situation, the theoreticians of those who are uneasy about or even fear the reality of the demographics projections have begun a campaign to discredit multiculturalism through the use of the most potent political weapon in America-race. If we as teachers are to understand our role as-the molders of tomorrow's leaders with the use of a curriculum that addresses the country's inherent diversity and/or a multiplicity of cultures, it is incumbent upon us first to understand the nature of this pernicious move to discredit multiculturalism or elements of it. Secondly, having arrived at the point where we can view such a move as simply an anachronism of yesterday's unfounded hysterics, we then move beyond it to begin preparing tomorrow's leaders.

Let me succinctly attempt to share with you some of my insights into this move, and then proceed to state why we need to move most expeditiously to the implementation of such a curriculum. In addition, I want to conclude with a statement as to where I feel such a curriculum should take and position us by the turn of the 21st century.

The Critics

There are a number of pundits who have been called upon to run offensive as theoreticians for those who are squeamish and/or fearful of the projected demographics. Because space does not allow me the opportunity to be more comprehensive in my response to many of these tacticians, I will, therefore, keep their numbers to a minimum while curtailing some of my own rhetoric.

In the State of New York the initial move to undermine the idea of multiculturalism came with a searing attack on the Board of Regents' 1989 report "The Curriculum of Inclusion." The report (and it is not a curriculum per se) stated that students of color have been the victims of "intellectual and educational oppression" as a result of a school curriculum that demonstrates a clear "systematic bias toward European cultures and its derivatives." As a viable corrective to that "systematic bias" the report called for the establishment of a "multicultural" curriculum as a way of fostering pedagogical equity, itself a reflection of an inherent multicultural society. Subsequent to the release of the report, the theoreticians let loose with a barrage of rhetorical verbiage such as the report is consistently "anti-Western and anti-white;"

"could cause distortions in historical facts;" feel-good history isn't the answer "for safer schools, better teachers, better teaching materials, greater investment in education, the need for stable families that can nourish self-discipline and aspiration...;" and such a curriculum would "turn teachers into ethnic cheerleaders." (Buder, 1990: 7; House, 1990: 4B; Ravitch, 1990; 1990: 41; Schlesinger, 1991: 58; Winkler, 1991: A7) In the words of one source that described the rhetorical attack on the report: "It was interpreted by some as a bashing of American values and an attempt to gut the present curriculum and remove what many people feel is central to our tradition." (Basler, 1990: 2B) As I quoted above, with respect to the "canons," the call for a multicultural curriculum, in the minds of the frightened, gives every indication of "the distrust of the dead, as in 'dead white male(s).'"

The Regents' "Curriculum Of Inclusion" report in no way sought to "gut" the existing curriculum or denigrate the "canonical" dead. The report simply recommended pedagogical steps that tremendously would enhance the mirror image of the school curriculum in its reflection of the inherent ethnic, gender, racial and religious diversity in the state and nation. And because the consultants to the Regents' task force that produce the report were of the four racial groups acknowledged as victims of "intellectual and educational oppression," the importance of racial diversity, depicted with much more substance and validity, was highly recommended. As a result of this recommendation it was the remark of a subsequent consultant, called in to evaluate the "Curriculum of Inclusion," that termed the report "anti-Western and anti-white." (House, 1990: 4B) It is this writer's opinion that in the wake of that remark, coupled with the vociferousness of one of the original four consultants and the dynamics of the collegiate imbroglio in New York City, the opposition's strategy was to single out Afrocentrism (a pedagogical approach to the education of students of African ancestry) and tout it as the "real evil" behind multiculturalism.

One of the more prominent theoretician has gone so far as to describe Afrocentricity as the worst threat to the country since -perhaps-the "cult" of hyphenated names of the early 20th century. In the words of that theoretician: "The metaphor of America as a melting pot that banishes old identities is giving way to that of a Tower of Babel: Afrocentrism in the schools is a symptom of a growing fragmentation that is threatening to divide our society." (Winkler, 1991: A7) Referring to Afrocentrism as "an escape from the hard and expensive challenges of our society," this theoretician goes on to posit that "the cult of ethnicity...and Afrocentricity in particular...exaggerates differences, intensifies resentments and antagonisms, drives ever deeper the awful wedges

between races and nationalities. The endgame is self- pity and self-ghettoization." (Schlesinger, 1991: 58) This last statement should be of particular concern for all of us because it is alarmist and incendiary. (Williams-Myers, 1990: A10) Why? Because while the writer acknowledges that most Blacks have "(fought) bravely and patriotically for their country, and would move to the suburbs too if income and racism would permit," the writer says absolutely nothing of the viciousness of racism and how Blacks have suffered and continue to suffer under its impact. (Schlesinger, 1991: 79) Or, for that matter, how racism "exaggerates differences, intensifies resentments and antagonisms, drives ever deeper the awful wedges between [Black and white]." The writer never makes the connection for his readers how racism fosters enormous disparities in "income" between Blacks and whites, thus limiting the socioeconomic progress of African Americans. The theoretician does pinpoint the real fear off multiculturalism for those who are swayed by such rhetoric, and that is the projected demographics for the 21st century. In the words of that pundit: "Will not this rising flow of non-European immigrants [people of color] create a 'minority majority' that will make Eurocentrism obsolete by the 21st century? This is the fear of some white Americans and the hope (and sometimes the threat) of some nonwhites." (Schlesinger, 1991: 70) The statement is baited with race.

Mirroring the rhetoric of the above theoretician, another, arguing that Afrocentrism is a move toward "cultural separatism," posit an unsubstantiated position that it ("cultural separatism") "turns what ought to be a recognition of cultural diversity, or real multiculturalism, tolerant on both sides, into a pernicious symbolic program." Referring to the proponents of Afrocentric thought as "thugs," "cranks," and "an undistinguished group of scholars," the writer goes on to say that "the desire for self-esteem (the 'feel-good' history) does not justify every lie and exaggeration and therapeutic slanting of evidence that can be claimed to alleviate it..." (Hughes, 1991:48-49) Although this theoretician leads the reader to believe that the rhetoric in the essay will be an harangue on the many groups involved in what is termed the "factionization" of America, the real thrust of the rhetoric is a "pernicious" and unwarranted, alarmist attack on Afrocentricity.

A third theoretician called into play to undermine the value of a multicultural curriculum describes it as "illiberal education." Arguing that there is a "cultural revolution" on college campuses, and that it is not one "voted upon or even discussed by society at large," the writer states that "it's all done (in the) name of multiculturalism and diversity." The writer's position is that the "revolution" is a move to replace the "great works of Western culture" with multicultural curricula, i.e Blacks, Latinos, Gays, Lesbians." (D'Sousa, 1989)

Succinctly, other than the right to disagree with and/or challenge the worth and validity of multiculturalism, why the attempt to undermine its pedagogic necessity through an alarmist and unwarranted, vicious attack on Afrocentricity? Further, why this attempt to demonstrate that a "minority," led by Black ideologues, in the academy is subversive, and intent on, through the use of subterfuge, to "gut" the existing Eurocentric curriculum and replace the "great works of Western culture" with an array of multicultural curricula predominated by Afrocentricity? When, in the course of human events in this country, have African Americans been able to force their ideas on the white majority or any other so-called "minority"? Is the attempt to undermine the value and need for a curriculum more reflective of the country's inherent diversity really a response to those demographics indicated above, and coupled with the realization that the "new immigrants" are non-Europeans, so unlike that flow of immigrants over a hundred years ago? And thus the resort to race? I for one would hope not. Yet, let me remind these theoreticians (who by the way are not professionally competent to argue on the credibility or the lack thereof of African history) and those who fear the projected demographics, that multiculturalism is an idea of a pedagogical approach to the training of America's future leaders whose time has come.

Afrocentrism As One Element In The Implementation Of Multi-Culturalism: The Need To Move Expeditiously

Afrocentrism is only one view in a diversity of views on education implicit in multiculturalism. Eurocentrism, along with the other centrisms, is another important view. Afrocentrism is a view that suggests we first build the African world view for the Black child of such a nature that it both educationally and emotionally better equips him/her to fathom and put into perspective the larger, diverse American community. (Asante, 1989: 6-7) Afrocentrism does not reject Eurocentrism or any other centrism that comprise the multicultural mosaic of American education. Afrocentrism accepts the crucial role that the other centrisms must play in the holistic approach to the education of tomorrow's-leaders. What Afrocentrism rejects, and I am sure other centrisms do as well, is a hegemonic mindset that posit the idea that the bases of an American creed and/or "the notion of a shared commitment to common ideals" derives exclusively from people phenotypically described as European. (Schlesinger, 1991: 71) Such a notion is ethnocentrism at its worst. The leaders of tomorrow need to learn of America's inherent diversity.

Because of what I perceive as an ethnocentric plot to undermine multiculturalism, which can only serve to aid and abet the cycle of violence (ethnic and racial confrontations) that continues across this state and nation and is acted out in the halls of schools and neighborhoods, it is my belief that we must move most expeditiously to interdict this cycle of violence. And this can be done with the implementation of a multicultural curriculum. Given the fact that such a curriculum puts emphasis on the interrelatedness of the diversity implicit in the contributions to the country's development, it will not foster ethnic and racial conflict. A multicultural curriculum will teach understanding of and appreciation for America's inherent pluralism. It is one that avoids ethnocentricity by giving tremendous emphasis to a diversity that transcends disciplinary boundaries.

A multicultural curriculum is not one that is devoid of truth or distorts the truth. It is a curriculum permeated with truth: a truth that is imparted to the student; and it is a curriculum that constantly challenges untruths or any attempts to distort the truth. A multicultural curriculum is an acceptance of historical truths and a rejection of historical and contemporary distortions of a diverse American society.

The implementation of a multicultural curriculum acknowledges a sharing of power in America. Education is power, and the management of education in power. Education is power because it affords the individual the knowledge and skills necessary for viability in a highly competitive and technologically advanced society. Without an education the individual is powerless. Without a multicultural curriculum the "image of a nation" (the American) is not as forceful, and evinces a skewed sense of power-sharing permeated with ethnocentricity and racially explosive.

We need to move most expeditiously in an implementation of a multicultural curriculum because the demographic projections are already being felt in the public school systems across this state and around the nation. In the New York City system, for one, it is projected that African Americans, Latinos and other nonwhites will be 60% or more of the population by the year 2000." ("Dropping Out of School...," 1987: 9) But much of this increase is counteracted by an equally high dropout rate (40% - 50%) for students of color. If we are to train the work force of the 21st century which will be predominantly people of color and white women, we need to once again invest in the American public School system. This will insure the state and country of a highly skilled work force that can guarantee America quality control at home and the competitive edge in foreign markets. A resort to alarmism through ethnocentric rhetoric is not the answer. It can only be counterproductive.

Even within the City University system (CUNY) demographic changes favoring the "new majority" are already evident. On the campus of City College people of color predominate: African American 39%, Latino American 28%; Euro-American 17%, and Asian American 16%. Because of such a predominance of people of color, it can be argued that much of the pedagogical debate on that campus is not over white racism v. African nationalism, but has to do with the changing face of the student body, what this "new majority" will be taught in the 1990's and into the 21st century, and by whom.

When all of the above is coupled with the fact that although there exist so-called integrated classrooms across the state and around the country as a result of the 1954 Supreme Court decision of BROWN v. THE BOARD OF EDUCATION OF TOPEKA, KANSAS, there still remains the unfinished agenda of an integrated school curriculum. It becomes clear, then, that the task of implementing a multicultural curriculum is a formidable one, but able to be done.

The Battle Lines Are Drawn

The battle lines are drawn between those who are completely satisfied with the existing curriculum and those who see the necessity to reconstruct the school curriculum to make it more exemplary of America's inherent pluralism. It will be a protracted struggle at first as the opposition rallies in an attempt to justify the legitimacy of the existing curriculum and push the idea that a multicultural curriculum is simply in the interest of nationalisms of a variety of colors, genders, and sexual orientations left of center. But for those who ardently defend the need for a more relevant curriculum, the battle poses a creative challenge to humanize the socialization process and in turn, America. For those who take a position to fight for such a curriculum, they will be on what appropriately can be described as the precipice of the debate. The battle at the precipice is that between the forces of educational conservatism and educational progressivism. It is a struggle over whether American society (for us, New York state) will continue a process of, what some have called, "miseducation" that is alienating and dysfunctional, or put in place a holistic approach to education that truly fosters a unity of purpose and educational enlightenment. The creative challenge for the defenders of a multicultural curriculum puts them on the cutting edge of change as they hurry to set in motion the proper mechanisms that will prepare America to be a "kinder and gentler" country in the 21st century.

With this challenge these defenders become social reconstructionists--after a process of creative canonical deconstruction--in building a new educational mainstream. In essence, this new educational mainstream (the multicultural curriculum) directs the country towards a social transformation which is a recasting of the national culture to depict America as it really is: a plural society of diverse racial, ethnic, and religious groups.

In the struggle at the precipice to bring about a new national culture, the defenders dare not tumble into the all-consuming abyss of racism, sexism, anti-semitism, human and culture degradation, and educational elitism. They must carry the debate to heights of racial, gender, cultural, social, and educational liberation. All of us who abhor a curriculum developed around a hegemonic ethnocentricity, must struggle as well to insure that within the academy there is, in place, a truly functional curriculum that guarantees equity, legitimacy, and empowerment for all Americans.

A CONCLUDING STATEMENT

Let me conclude by quoting from the New York State Regents' Task Force's report, "A Curriculum of Inclusion." I feel it speaks to the viability, credibility and need for a curriculum--that addresses the realities of an inherent, American diversity, and especially for New York State.

> Today, representatives of perhaps every known culture and background can be found living in New York. Members of each culture have contributed to the greatness of the Empire State, and to its problems. And as each new generation of young people moves through the school system, the curriculum must help each child learn knowledge, skills, attitudes which enable development of self-esteem as well as help each child understand, respect, and accept as being inherently equal to those who are different: those who look different or dress differently, those who believe or live differently, and those who talk or pray differently. ("Curriculum...," 1987: p. 8)

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The New Demographics

Submitted By

Charles G. Treadwell

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We are at a critical moment of decision in planning for our nation's future. Our population is aging. As people move toward retirement age, they are looking to turn over work and tax contribution responsibilities to the next generation. These responsibilities will require more educational preparation for an increasingly "high-tech" world. Unfortunately, the "old" way of doing business in education does not appear to fit the emerging demographic patterns; the declining rates of high school graduation and college participation bear witness to this trend. Unless radical approaches are tried and succeed, our chances for improving the quality of life in this country will fade as we enter the new millennium.

Historical data, projections of selected populations, and education parameters are examined here in the context of higher education financing. Major questions, concerning issues are raised, and new financing options are suggested to augment current government-sponsored student financial aid, so as to better respond to the emerging needs of our society.

The Long-Term Future: What Do The Demographers Predict?

According to U.S. Bureau of Census data examined by the American Educational Research Association, the number of children living in our nation will likely continue to grow over the next 30 years.[1]

The 0 to 17-year-old population projection is one of gradual increase, from 63 million in 1982 to 73 million in 2030, a growth of 16 percent. For administrators who seek to fill college classrooms and to guarantee student loans, this prediction would appear to be good news. However, the composition of the school-aged population of the future will be far different from that of past cohorts. That difference could profoundly affect the likelihood of these children attending college.

For example, one fast-growing ethnic group that is dramatically increasing its representation among school-aged children is Hispanics. Recent United States Census reports indicate that the Hispanic population grew at five times the rate of other groups between 1980 and 1989. For Mexican Americans, the rate was even higher.

From 1982 to 2000, the Hispanic school-aged population is expected to increase from 6 million to 19 million--more than tripling (see Figure 1). By contrast, the black population is expected to increase an estimated 22 percent, to 12 million; and the white population will lose 6 million, falling to 40 million children in this age group.

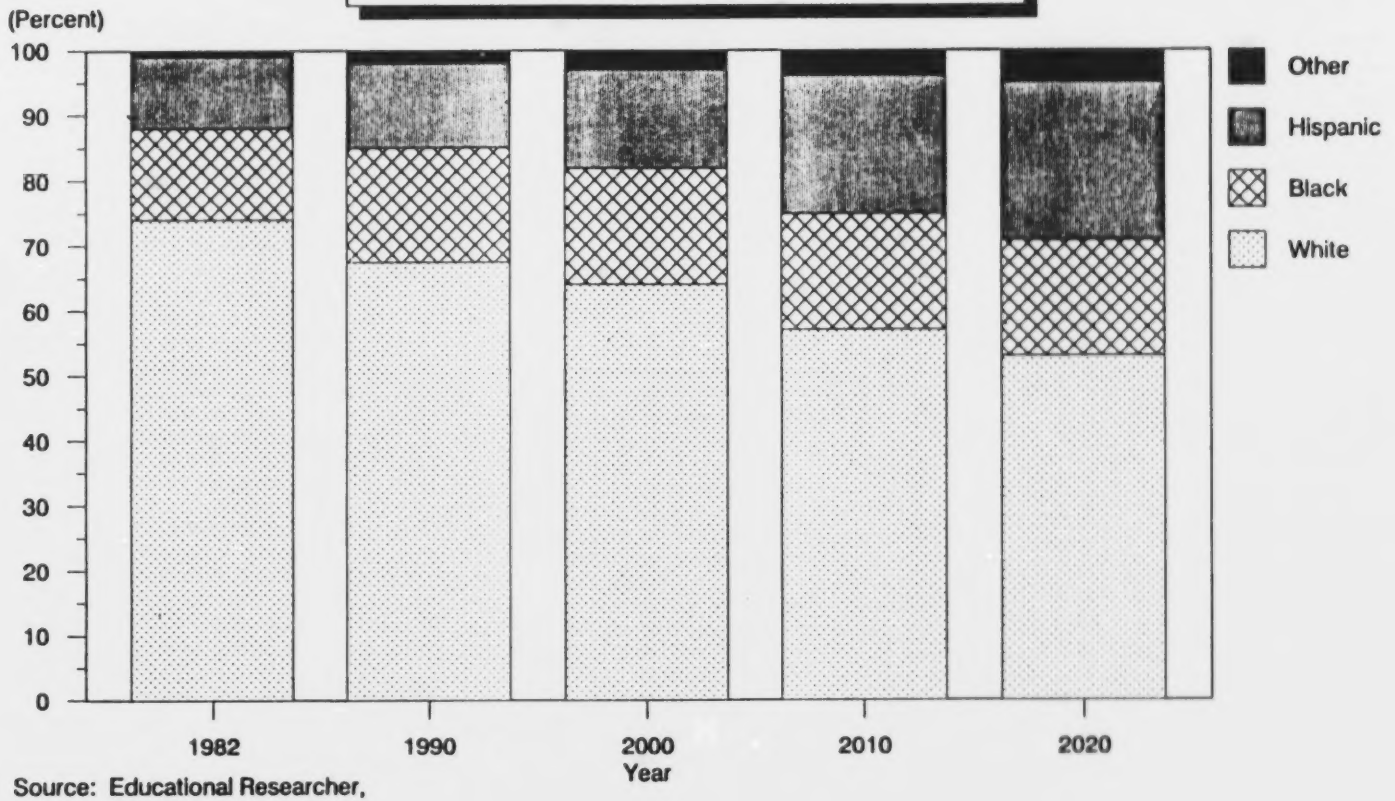
Some pertinent data about this rapidly growing segment of our society is highlighted in the following list. In general, the Hispanic portion of our population tends to be poorer and to have larger families than most other ethnic groups. Specifically:

* Sixty-three percent of Hispanics in this country are Mexican and they report a high school completion rate that is 50 percent lower than any other Hispanic sub-group.

* Three states--California, Texas, and New York--are home to 65 percent of the Hispanic population in the United States.

* Twenty-four percent of Hispanic families fell below the poverty level in 1988, compared with 9 percent of non-Hispanic families.

Figure 1
Projections of the 0-17 Population By Race/Ethnicity, U.S. Total, 1982-2020



Source: Educational Researcher, Volume 18, No.5, pp.16-22.

Beyond what we know about Hispanics from a research perspective, we can also expect to see the following overall trends in the socioeconomic status of children:

* Over the next 30 years, the number of children living in poverty is expected to increase 37 percent, to over 20 million.

* The number of children not living with both parents is also expected to increase. This time the increase will be 30 percent, to over 21 million.

* The number of children living with poorly educated mothers will grow by 56 percent, to over 21 million (see Figure 2).

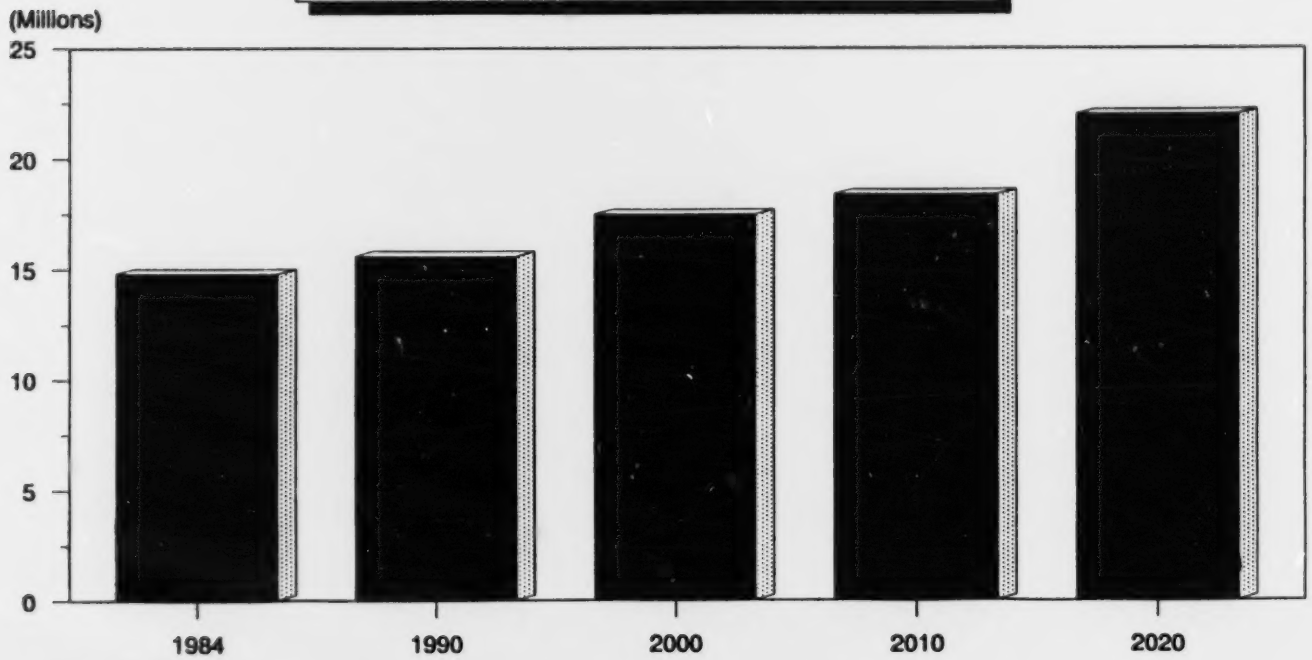
All three of these indicators--poverty, single parents, and poorly educated mothers--statistically correlate with poor educational achievement by children. Thus, a growing number of school children may not make it to college over the next 30 years, if traditional patterns continue.

Analysis of the data on college attendance further bears out this possible trend. For example, the rate at which low-income minorities attend college has been declining. As a result, there were declines in the number of academic degrees granted to minority groups.[2]

Moreover, alarms are beginning to sound early in the educational pipeline. In 1990, the United States Department of Education released the results of the National Assessment of Educational Progress tests. They showed that since 1980 the percentage of 9-year-olds possessing basic reading skills declined from 68 percent to 63 percent. While the reading test score gap between whites and minority groups narrowed somewhat, it persisted through all tested age groups.[3]

The demographic expectations for the next 30 years, coupled with relevant educational indicators, raise serious policy questions. How can our nation avoid a precipitous drop in the educational achievement level of its future adult population, if

Figure 2
Projected Number Of Children In Poverty,
U.S. Total, 1984-2020



Source: Educational Researcher,
Volume 18, No.5, pp.16-22.

the fastest growing population groups now exhibit the lowest levels of educational attainment? What kinds of new programs can be developed? What kinds of new resources can be committed now--from federal, state, and private sources--to explore approaches to help disadvantaged students stay in school and to improve their educational achievement levels? How much will this cost and where will the money come from? What will happen if the educational outlook of our population is not enhanced? How much will that cost in terms of prisons, law enforcement, welfare, drug-related crime, and moveover our nation's ability to export high quality goods and services at a competitive price?

Options To Consider - State Experience

Many states are actively engaged in assessing the data and discussing the issues described here. For example, Rhode Island is pursuing its Children's Crusade program aimed at third graders. Louisiana has its Taylor program sponsored by a wealthy industrialist. Michigan has the TIP program that offers free community college tuition as an incentive. And Indiana announced its Twenty-First Century Scholarship Program. Each of these state programs attempts to increase early awareness of the benefits of graduating from high school and attending college for at-risk youth through a variety of methods.

A recent innovation begun in New York State, to complement the Tuition Assistance Program (TAP), is the Liberty Scholarship/ Partnership program. This program, part of Governor Mario Cuomo's "Decade of the Child" campaign, will provide new human and financial support for "at-risk" children.

Liberty Partnerships, begun in 1989, offer grants to colleges and consortia to establish mentoring and counseling programs for at-risk students while they are still in secondary school. Liberty Scholarships will, when implemented, offer a guarantee that the low-income child's basic costs of attendance (not just tuition) for public higher education will be met by nonloan government aid, including TAP and federal Pell Grants. Students will also be able to use the aid at nonpublic colleges.

The kind of guarantee that is inherent in the Liberty program is simple, direct, and easy to understand. For a relatively unsophisticated student, it cuts through the perceived vagaries of financial aid need analysis forms, procedures, and award levels. It also offers a solid alternative to the poverty and depredation that many of these children witness, or are a part of, in their day-to-day lives.

A Possible Federal Model - National Liberty Scholarships

While a few other states have announced similar programs, a federal incentive is necessary. Most states are facing serious budget shortfalls which preclude them from initiating the educational innovations that were planned. For example, the state of New York was forced to postpone the planned 1991-92 start-up of Liberty Scholarships because of budget problems. However, the experience of the federally sponsored State Student Incentive Grant (SSIG) program has demonstrated that the availability of new federal matching funds for a national Liberty Scholarship-style program would likely inspire many state legislators to find additional funds, and thus accelerate the ability of many states to participate.

The program envisioned would build upon an existing administrative structure, decentralized at the state level but with federal coordination. It would provide for a 50-50 shared cost between the state and federal governments. It would also use a liberty grant in conjunction with existing state and federal grant programs. The program would include sponsored mentoring and counseling for eligible students enrolled at the junior high school or high school level and would culminate with Liberty Scholarship grants to fill in the gap between basic costs of attendance (i.e., tuition, room, board, books, and transportation costs within defined public college budgets) and available state and federal grant aid. Liberty grants would be usable at public and independent degree-granting colleges.

The Time For Radical Approaches Is Now

The U.S. Department of Education and the Congress of the United States have an opportunity to directly address these issues. One way is through the reauthorization of the federal Higher Education Act. Another way is through the National Liberty Scholarship/Partnership Bill introduced by Congresswoman Nita Lowey on May 15, 1991. The current Higher Education Act expires after September 30, 1991 (unless extended for one year); hearings have been started to gather ideas and opinions on the best way to restructure the student financial aid programs authorized by the statute.

While such reauthorizations in the past have been marked by incremental program change, the data and issues presented in this article argue for a major, innovative augmentation of the current federal student aid program structure, such as presented in the National Liberty Scholarship/Partnership Bill. To do less would severely handicap the ability of our nation to educate the work force of tomorrow, making it unable to compete successfully in an international marketplace. The time for bold action is now.

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AMERICAN FEDERATION OF TEACHERS
"Multiple Perspectives" Or Courting Ethnic Strife?

Submitted By

Albert Shanker

Abstract:

For 20 years Albert Shanker has written a copyrighted column, "Where We Stand," on education and related issues. The column appears in the Sunday New York Times and in more than 60 newspapers across the United States. The following article is excerpted with permission from two of his "Where We Stand" articles: "Multiple Perspectives" (10/27/91) and "Courting Ethnic Strife" (2/23/92).

America's schools have always been subject to fads and crazes, and "multiculturalism" is the latest. Of course, America is a multicultural society, and we have been from the beginning. Our textbooks and curriculums now reflect this fact, and they should. But that's not what the new multiculturalism is about. It has nothing to do with the public schools' traditional role of helping children from various ethnic groups learn to live and work together and everything to do with strengthening and enhancing what separates them. This is dangerous for our schools and our society, as Arthur M. Schlesinger, Jr. points out in his brilliant and troubling book, The Disuniting Of America: Reflections On A Multicultural Society (New York: W.W. Norton, 1992).

It's true that, at one time, American history was presented as a story of white men ruling and making all the important contributions. This kind of history was essentially a patriotic saga--Schlesinger calls it "top-dog history"--showing the inevitable upward progress of the nation. It was designed to create loyalty and patriotism, and it did that. But it was incomplete and it was not honest. It ignored the fact that America had not always lived up to its ideals--that some groups, notably African-Americans and native Americans, were deprived of their rights under the Constitution. And it ignored the contributions of a number of racial and ethnic groups. These distortions have largely been corrected in our history books and curriculums, and I don't know anybody today who would defend that kind of patriotic saga of progress.

But the new multiculturalists want to go to the other extreme --from the extreme of glorifying America to the extreme of putting down everything American. For them, "Americanize" is a dirty word. They want to present this country as a place where only bad things have happened to people who are not white Europeans. Instead of teaching children that they all share a civic culture to which every group has contributed, they want to make kids believe that the common culture is a sham and that their true identity and true self-interest lie in the fact that they belong to different cultures.

For example, a proposal that the New York State Board of Regents recently accepted, "One Nation, Many Peoples: A Declaration of Cultural Interdependence", sounds reasonable--and certainly the racist language that characterized the "Curriculum of Inclusion", an earlier report to the Regents, has disappeared. But even the latest proposal will encourage intellectual dishonesty and promote divisiveness instead of healing it.

The main point of the report is that history and social studies should be taught from the point of view of "multiple perspectives", and that this should start in the earliest grades. Now, "multiple perspectives" is an excellent phrase. It sounds open-minded, which is what the pursuit of knowledge should be. But when you put the concept into the classroom, what does it mean?

For a teacher presenting a historical event to elementary school children, using multiple perspectives probably means that the teacher turns to each child and asks the child's point of view about the event. To an African-American child this would mean, "What is the African-American point of view?" To a Jewish child, "What is the Jewish point of view?" And to an Irish child, "What is the Irish point of view?"

This is racist because it assumes that a child's point of view is determined by the group he comes from. But is there a single African-American or Jewish or Irish point of view? A child may have a point of view based on the fact that he is rich or poor or that he has read extensively or that he comes from a family of conservative Republicans or Marxists. In a society like ours, we are often, and delightfully, surprised that people do not carry with them the views that stereotypes call for. Is it a teacher's job to tell children that they are entitled to only one point of view because of the racial, religious or ethnic group they come from? Should schools be in the business of promoting racial stereotypes and fostering differences where they may not exist?

There is another equally serious problem with the idea of "multiple perspectives" as it appears in the report to the New York State Regents. It means the teaching of history should no longer be dominated by ideas that historians widely accept on the basis of available evidence. It urges, instead, that we open up the curriculum to diverse theories, to "noncanonical knowledge and techniques" and "nondominant knowledge sources". Again, this sounds very open-minded. But what using "noncanonical knowledge" means is that it's okay to teach theories rejected by an overwhelming majority--and perhaps all--experts in a field because there is little or no evidence for them. It makes ethnic diversity in ideas more important than evidence of their validity.

People who worry about education standards get up in arms when some group tries to get Creationism into the biology curriculum. And they call it an act of educational courage when a school board refuses to purchase textbooks that treat Creationism as a scientific theory. Why? Because the scientific community does not accept the validity of Creationism. Scientists say it's an attempt to pass off a religious view as science. Yet, the Regents' history report assumes that one theory is as good as another as long as the materials are "culturally inclusive". And there seems to be very little resistance on the part of people who would raise a stink if kids were being taught the phlogiston theory in chemistry or the flat-earth theory in geography.

The notion of multiple perspectives that is presented by the Regents' report sounds sensible, but it is dangerous. Schools are supposed to educate our future citizens, scholars and scientists. They should be places where youngsters learn to think and weigh evidence. But there's little chance kids will learn these basic lessons if the curriculum teaches them that the evidence for an idea is less important than the ethnic perspective of the person presenting the idea.

Jan Urban, the leader of the Civic Forum, who was the major force in Czechoslovakia's Velvet Revolution, was in this country a couple of years ago for the AFT convention. This was before the demise of the Soviet Union or the disintegration of Yugoslavia. He attended some discussions of the new multicultural curriculums, and he could not believe his ears. He said, "Do you realize that every country in Europe--Czechoslovakia, Yugoslavia, Bulgaria, Romania--is looking at this great miracle, which is the United States. We cannot understand how different people can live together for hundreds of years and think of themselves as one. We are trying to understand how to emulate you so we can remain unified and not return to the racism, pogroms and wars of the past. And as we look to you for an answer, you are about to turn around and head in our direction."

Schools have historically been places where children of varying backgrounds learned to live together. Assigning kids different points of view based on their ethnic, racial or religious background will exacerbate conflict or even create it when none exists. Kids who are not happy to think of themselves primarily as Americans may learn to think of themselves primarily as Hispanics or African-Americans or Jews.

Throughout the world, countries made up of different peoples are coming apart. It would be tragic if here in the United States, where almost all feel that they are first and foremost Americans, we adopted a curriculum that would pull us apart.

Will Americans heed what Jan Urban has to tell us?

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Fieldwork And Folklife Studies ("THEM," "US" And "IF")

Submitted By

Dr. Beverly J. Robinson

All of us in the course of our daily lives, have acquired knowledge which appears specialized to others. As one writer points out, "A shaman knows how to perform [special] rituals; a housewife can prepare a holiday meal; a sportsman is an expert in fishing for lake trout; a physician knows her way around a large hospital and can perform open heart surgery; a tramp has acquired strategies for making it; a boy can maneuver with skill on a skate board. Knowledge about everyday life is a common property of the human species."[1] Yet the ability to communicate knowledge more often than not involves a native/nonnative, verbal/non-verbal, insider/outsider, us and others process. So what kind(s) of knowledge are we talking about? Within folklore and folklife studies, knowledge is pretty much that special lore, incredible stuff, utopia, soul, raison d'etre which helps to bind and identify communities. This kind of knowledge also has the tendency to have been around long enough to become a tradition, often historical, that distinctly represents the people who practice it.

Folklife knowledge is also special knowledge. You do not necessarily see it because you pass through an old Haitian or Portuguese neighborhood. It is not necessarily marqueed on boardwalks or sung in the renovations of public structures. You cannot pick up a book and creatively draw mental pictures motivated by printed glimpses from a writer's experience or participate in cinematic experiences and say that you have an inside track to folklife knowledge. The inside track begins with understanding what you are looking for, discerning why it is important and presenting what becomes a friendship with other lives as though it were you and your family. In other words, field research and folklife studies is a personal business--it is serious.

Why Do The Research...Fieldwork?

The United States houses innumerable multi-cultural experiences; probably representing more ethnic groups per capita in major urban areas than anywhere else in the world. Since the arrival of nonnative peoples, North America has continued to

increase its immigrant populations and each state has been a host to these new guests along with emigrant or interstate movers relocating and redefining new and old neighborhoods, new and old communities, new and old states. We are all made up in some way of multiple ethnicities and identities, existing in and of each other, in a complex web of differing differences. Folklife research helps to unfold how we are similar, while at the same time celebrating our differences. The research helps to break down the "them" and "us" dilemma so many communities across the country are experiencing. For this reason, programming agencies who have been operating on a "call them" or "make sure they" are included program must reassess their modus operandi.

Folklife field research takes time and, as mentioned earlier, it is serious business. The last minute, ethnic inclusion will not work. I am often reminded how a major film company called me to help them identify what they described as "visible blacks" for an African scene in a film which was later nominated for several Oscar Awards. I liken this visible black syndrome with a visible ethnic rush syndrome which falls in the "them" and "us" dilemma. In order to include "them"--those community members whom we know visibly exist, it takes more than a rolodex listing or phone call. Solid field research calls for communal understanding of where human beings train and prepare for that transformation of consciousness which permits them to genuinely understand what holds various communities together; but above all, guaranteeing that the members of these communities will guide us to those things or people who pridefully represent their community.

Who Should Do Fieldwork?

Over the years, it has been my experiences that have provided me with the most valuable teachings. Among them is an experience which began with my grandmother in 1971. I was preparing for my first trip to Africa: Ghana, Benin (then Dahomey), Togo, Nigeria, Ivory Coast. It was a dream about to come true. I was going to my continental homeland and my enthusiasm was high. As I smartly packed mosquito repellent, clothing for various anticipated occasions, toilet paper, film, cassettes, recorder and camera, I excitedly told my grandmother about all the things I expected to see, do and buy. For a long time she never commented. Finally, in her quiet, deliberate manner she said: "So what are you taking with you?" Undaunted, I verbally reviewed everything I was packing including clean, presentable underwear in case (as she told us when my sister and I were children) of an accident. Again, but with a more deliberate tone, she asked "What are you taking with you?"

My grandmother was questioning my cultural luggage. What was I carrying that could say something about who I was, my family, my community. I was so busy thinking about what I was going to get, I had almost overlooked what I was taking. It was a temporary wilting reality that proved an invaluable experience. She gave me photos of relatives, events (a neighborhood birthday party, family Christmas and Easter gatherings), friends, plants in our front and back yards (of which she made me memorize the names) and a picture of one of her favorite quilts. She also gave me some pillow cases she had decoratively sewn for "the people who will be especially kind" to me. It was the best preparation that could have happened. People loved learning about me via the pictures--particularly one which captured four generations of females and the photographs of my grandmother's quilt. Many people would introduce me to their older relatives, show me woven or appliqued cloths because of an inspired linkage through sharing. Needless to say, the pillow cases were like icing on an already good cake!

Every potential field researcher must assess his or her own cultural luggage. If you cannot identify special knowledge from your own family or community which you would be willing to share, then do not get involved with folklife fieldwork.

If you do not like being a student involved with learning and you have a difficult time being a listener, then field research is not for you.

If you are more interested in sharing your folklife traditions, rather than discovering, learning and eventually sharing those of others, do not get involved with folklife.

If language bothers you, e.g., foreign, recently learned English dialects, and expressive forms--including verbal/non-verbal languages, and even rap, forget it! Fieldwork is not your camp, especially when you are apt to meet people who say yes while shaking no or vice versa.

If you suffer from paranoia when in homes or locales other than your own, forget folklife fieldwork.

If you are shy and it is difficult for you to prompt conversations or make friends, then please do not get involved with folklife studies. I am sure there are many more "ifs" that can be added to the list. However, if none or most of the aforementioned does not apply to you then folklife research and documentation can and should be a part of your lives.

Mommie "Big" Mama "Me" Mama

4 Generations

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And Now If You Begin. . .

You begin by knowing what the basic folklife topics are. The Library of Congress Folklife Center has a wonderful laymen's book on conducting fieldwork. The basic areas of study are:

A. Oral Tradition and Performance (spoken word, music, dance, game play and strategy)

B. Material Culture (artifacts, cultural landscape, food ways, folk art, folk medicine, crafts and trades)

C. Customs, Beliefs* and Rituals

D. Family Life

E. Festivals and Drama (religious and secular)

The primary identification of informants is a result of leads. It is very important to identify what is often known as the significant or important others.

* Including superstitions. Normally I do not use the word superstition because of its negative or less than believable connotation.

These are the people whom community residents point out as being special practioners, performers or collectors of folklife tradition. For example, when I arrived in Georgia for the first time to conduct fieldwork in the southern most part of the state, I had a few leads but knew nothing about the local communities. I shied away from political figures who generally recommended friends or their special choices. Who is identifying whom can be very sticky for a fieldworker, and it is best to leave personal or partisan political, religious and economic affiliations at home.

Begin by seeking out local, religious and social organizations. Learn to conquer some of your nervousness by asking to speak at some of the organization meetings--among African Americans, usually the first or second week of the month are good gathering times. Equally important, explain your work, how your audience can assist (contacts) and then who you are and how to reach you. Write announcements for church bulletins and put notices in conspicuous places where community groups gather: post office (when allowable), hospital, senior citizen facility lounges and other public areas where notice boards are regularly checked. Write brief interesting articles for special interest publications which will reach audiences who come together because of similar ethnic, language or geographical backgrounds.

I have recently begun what I call a "prenotification" strategy. I often will write short articles about folklife that is not necessarily from the area where I anticipate working, but about topics which are familiar and other human related processes including yards and houses, (e.g., quilting, games, storytellers, liars, music). Each article concludes with "Do you know someone special who performs or can do this or some related art form in your community?"

Local people, regular folks, the "drylongso" will help you identify the significant others. It will take much of the "choice monkey" off the researchers back unless you are one of those blessed fieldworkers who discovers dozens of great folk artists and are forced to make choices. Regardless of the numbers, look at your work as one of becoming friends with new faces, places and spaces. There is a lot of trust involved between fieldworkers and participants. As friends, we must truly be sensitive to what should be made public or what remains private. Folklife researchers are responsible for not only how we present ourselves, but how others are presented. Though I did not intend to talk about documentation, I would like to suggest that during the first few meetings once identification of special people occurs, let your eyes, ears and soul do the recording. Make notes afterwards in your car, around the corner, at home--away from the interview setting. The initial meetings are to establish communication; to create compatibility; to identify the verbal and nonverbal styles of an informant; and to develop a basic respect wherein informants will comfortably share about themselves and their work, and feel assured that a fieldworker will collect and present them in a prideful manner. Because documentation is an extensive workshop topic on its own, (audio and film recorders, cameras, miking, editing, etc.), a training forum should be established prior to conducting field research. Also, the final presentation of one's fieldwork endeavors should be in a comfortable setting. Whenever possible, try to re-establish a public presentation area that attempts to recreate the artist's natural contextual environment for an "edutainment"sharing with an audience.

Unlike the academic study of folklore and folklife, (folklore is the older parent term of the two), folklife research is a wonderful opportunity to bring community people, agencies, educators and the like together. The research does not take forever, but it does require some "digging" and is not readily achieved nor understood via a "get me some of them" phone call or a fax(ed) process. The research speaks directly to the schism in the "them movement"--"us" and "them"--and helps to break down cultural biases, ignorance and false representations of people in our communities and in our society as a whole. In many ways, folklife

research becomes an important metaphor for communalizing communities. As an educator and fieldworker, folklife studies is a labor of love. One of the special people I met in south Georgia, Mrs. Phyllis Carter (Ant Phyllis), when talking about life and work summed it up best when she said, "There will never be enough money when you follow what is right."

Dr. Beverly J. Robinson, Ph.D.
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Author of Aunt [Ant] Phyllis:
The Life Narrative of Mrs. Phyllis Carter
Regent Press, Oakland, California.

1. Spradley, James P. The Ethnographic Interview. New York: Holt, Rinehart and Winston, p. 25.

Special thanks to Michael J. Bell, Grinnell College, 1991, for his initial reading and feedback on this article.

White Privilege: Unpacking The Invisible Knapsack

Submitted By

Peggy McIntosh Ph.D.

Dr. Peggy McIntosh is Associate Director of the Wellesley College Center for Research on Women. This essay is excerpted from her working paper, "White Privilege and Male Privilege: A Personal Account Of Coming To See Correspondences Through Work In Women's Studies,"
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Through work to bring materials from Women's Studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over-privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials which amount to taboos surround the subject of advantages which men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege which was similarly denied and protected. As a white person, I realized I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us."

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions which I think <u>in my case</u> attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographical location, though of course all other such factors are intricately intertwined. As far as I can see, <u>my African American co-workers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work</u> cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.

2. If I should need to move, I can be pretty sure of being shown housing in an area which I designate as one in which I would want to live.

3. I can be pretty sure that my neighbors in a new location I choose will be neutral or pleasant to me the day I move in.

4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed by store detectives or customers.

5. I can turn on the television or open to the front page of the paper and see people of my race widely and positively represented.

6. When I was told about what is positive in our national heritage or in "civilization," I was shown that people of my color made it what it is.

7. I could be sure that my children would be given curricular materials that testified to the existence of their race.

8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.

9. I can go into a supermarket and find the staple foods which fit with my cultural traditions, or into a hairdresser's shop and find someone who will deal with my hair.

10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance that I am financially reliable.

11. I could arrange to protect our children most of the time from people who might not like them.

12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.

13. I can speak in public to a powerful male group without putting my race on trial.

14. I can do well in a challenging situation without being called a credit to my race.

15. I am never asked to speak for all the people of my racial group.

16. I can remain oblivious of the language and customs of persons of color, who constitute the world's majority, without feeling in my culture any penalty for such oblivion.

17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.

18. I can be pretty sure that if I get angry and ask to talk to "the person in charge," I will be facing a person of my race.

19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.

20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.

21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.

22. I can take a job with an affirmative action employee without having co-workers on the job suspect that I got it or kept it because of my race.

23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.

24. I can be sure that if I need legal or medical help, my race will not work against me.

25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.

26. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

These conditions do not obtain for the African American women in the building where I work; at the start of this analysis, that was the group with whom I compared myself, to create a personal matrix for understanding.

I repeatedly forgot each of the realizations on the list until I wrote it down. For me white privilege turned out to be an elusive and fugitive subject. The pressure to avoid it was great, for in facing it I had to give up the myth of meritocracy. If these things were true, this was not such a free country; my life was not what I had made it; many doors opened for my people through no virtues of our own.

In unpacking this invisible knapsack of white privilege, I listed conditions of daily experience which I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these conditions are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant and destructive.

I see a pattern running through the matrix of white privilege, a pattern of assumptions which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being made over-confident, comfortable, and oblivious, other groups were likely being made inconfident, uncomfortable, and alienated. Whiteness protected me from exhausting daily anxiety, worry, fear, and anger owing to others' treatment of people in my racial group. At the same time, I was being subtly trained to perpetrate or at least ignore the hostility and violence against people of color which exhausted and angered them.

For this reason, the word "privilege" now seems to me misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work systematically to overempower certain groups. Such privilege simply confers dominance because of one's race or sex.

I want, then, to distinguish between earned strength and unearned power conferred systemically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantage which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the United States consisted in unearned over advantage and conferred dominance.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them, or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance and if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the U.S. think that racism doesn't affect them because they are not people of color; they do not see "whiteness" as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage which rest more on social class, economic class, race, religion, sex, sexuality and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness, not in invisible systems conferring dominance on my group.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. But a "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that <u>systems</u> of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systemic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily-awarded power to try to reconstruct power systems on a broader base.

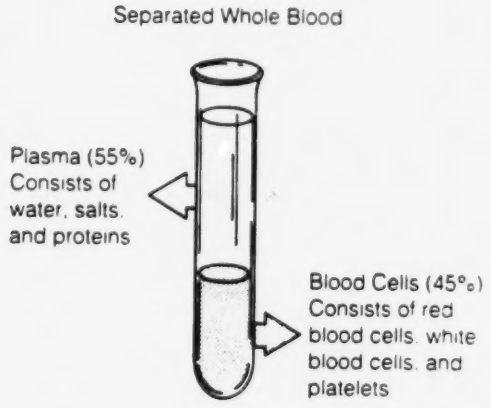
Multiculturalism In Mathematics, Science And Technology
Gerry Madrazo, et al.
Addison-Wesley Publishing Company, Inc., 1993, pp. 53+.

Blood Banks:Asse ssing The Fluid Of Life

Charles Richard Drew

Millions of people are alive today because of an African-American surgeon's pioneering work with blood. Anyone who has received a blood transfusion, whether in war or peace, probably owes his or her life to **Dr. Charles Richard Drew** (1904-1950). During World War II, Dr. Drew was the world's leading authority on the preservation of human blood for transfusion.

In 1930, scientist Karl Landsteiner received the Nobel Prize for his work on blood typing. Dr. Drew realized the implications of these research findings: to perform blood transfusions successfully, the donor and the recipient must have the same blood type (A, B, AB, or O) and their blood must be compatible.



However, Dr. Drew recognized another critical problem: the need to preserve and store blood. He concentrated his research on the use of plasma--the liquid portion of blood. Dr. Drew's research provided evidence that blood plasma could be stored without spoiling for much longer periods than whole blood. The diagram at the left shows the composition of whole blood. Dr. Drew's work on plasma storage made blood banks practical for the first time. Although the idea of a blood bank had been explored by Soviet scientists, the problem of blood spoilage had kept blood banks from practical use.

The early part of Dr. Drew's career was marked by a love of sports as well as medicine. He graduated in 1926 from Amherst College where he was a football star. Although he could have had a career in athletics, he always dreamed of one day becoming a

medical doctor. In 1928, he was accepted at McGill University Medical School in Canada and soon became an outstanding student. At McGill University he met Dr. John Beattie, an English physician and professor of anatomy. Both Beattie and Drew became interested in investigating the problems associated with blood transfusions. At that time, transfusions were only possible if fresh blood could be obtained from a closely-related donor.

In 1938, Dr. Drew received a fellowship to do graduate research at Columbia University. There, he began his research on techniques to preserve blood for later use. In 1944, Dr. Drew was appointed Chief of Staff at Freedmen's Hospital in Washington, D.C. At the same time, he was Head of Surgery at Howard University.

The brilliant pioneering work of Dr. Charles Drew will long be remembered in every blood bank around the world. The results of his untiring efforts toward the preservation of human blood for emergency use have saved many lives. Ironically, Dr. Drew was involved in a car accident on April 1, 1950, and died because of a desperate need for a blood transfusion.

Questions For Critical Thinking

1. Give at least one important reason why Karl Landsteiner's work on blood typing was significant to Dr. Drew's research?

2. Why is a "blood bank" such an important idea?

3. In addition to blood-group compatibility, what precautions might be taken before a doctor considers a blood transfusion?

4. Why was Dr. Drew's research so important during his time?

5. Why is blood sometimes referred to as the "fluid of life"?

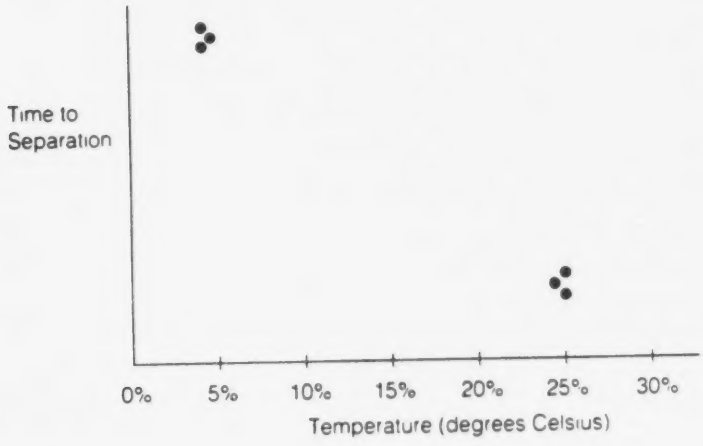
6. How has Dr. Drew's blood research affected public health today?

Keeping Blood Fresh

Materials: pencil

Dr. Charles Richard Drew developed his techniques of plasma storage by performing various laboratory experiments. He identified and tested variables such as storage temperature and preservative concentration. In this activity, you will interpret data from blood storage experiments and come to your own conclusions about the best conditions for keeping whole blood fresh.

Experiment A: (Temperature and Blood Storage)



The graph at the left shows six data points from an experiment with whole blood. In this experiment, whole blood samples were stored at 4°C and at room temperature (approximately 25°C). The length of time it took for each blood sample to separate was marked on the graph. Study the graph and answer the questions below.

1. What effect does temperature have on blood decomposition?

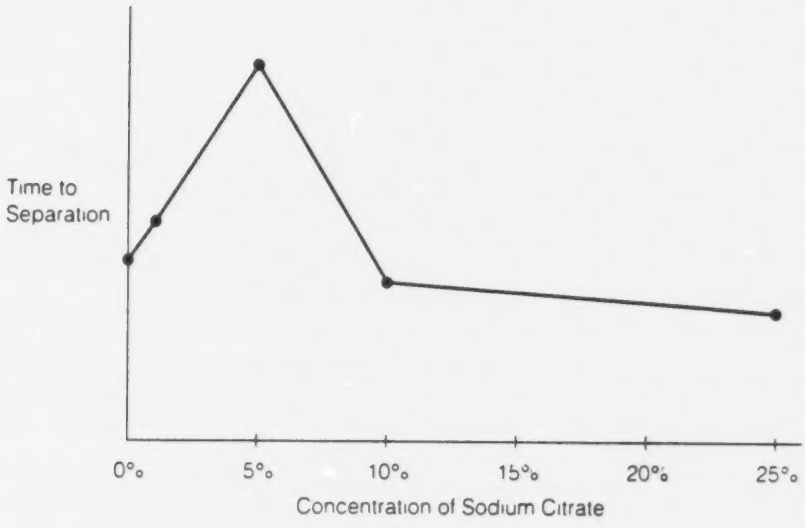
_____
_____
_____

2. Is there a "best" temperature for storing blood? Why or why not?

_____
_____
_____

Keeping Blood Fresh (Continued)

Experiment B: (Fresh Blood Preservation)



The graph at the left shows several data points from an experiment with whole blood. In this experiment, whole blood samples were stored at the same temperature with different concentrations of sodium citrate, a preservative. The length of time it took for each blood sample to separate was marked on the graph. Study the graph and answer the questions below.

3. What effect does sodium citrate have on blood decomposition? Explain.

4. What concentration of sodium citrate was the best preservative? Explain.

5. Based on your interpretations of Experiments A and B, what do you think would be the best conditions for preserving whole blood? What do you think would be the worst conditions?

Multiculturalism In Mathematics, Science, And Technology
Gerry Madrazo, et al.
Addison-Wesley Publishing Company, Inc., 1993, pp. 143+

Chemicals From Nature

Eloy Rodriguez

Is there "chemistry" between Latin-American herbology, pharmaceutical companies, and chimpanzees? **Dr. Eloy Rodriguez**, a Mexican-American professor of biology and chemistry, investigates such questions in his laboratory and in the field. Since the 1970's, Dr. Rodriguez and his colleague, Dr. Manuel Aregullin, have researched and isolated chemicals from plants. Often, they first learn of the beneficial properties of plants from various experts ranging from their grandparents to resourceful chimpanzees.

Through his family and community, Dr. Rodriguez recognized the long-established knowledge of herbology in his Latin American heritage. Knowledge of the medicinal qualities of plants in the southwestern United States, the Caribbean, Central America, and South America, was first developed by the indigenous people of these areas and then adopted by the Spanish. The use of herbs to cure a variety of illnesses indicates the presence of medically effective chemicals in the plants. Some of these herbs, such as mint, oregano, cinnamon bark, and chamomile, may be familiar to you. Dr. Rodriguez and Dr. Aregullin are experts at isolating the effective chemicals in such herbs.

Although clues usually come from the medicinal-plant knowledge of indigenous people, medicinal plants can also be found by observing the behavior of animals. A recent clue came from the eating habits of wild chimpanzees in Tanzania. An anthropologist observed that chimpanzees showing signs of illness collected and ate special leaves. He sent a sample of these leaves to Dr. Rodriguez. From these leaves, Dr. Rodriguez and his colleagues isolated a rare chemical called thiarubrine-A, and learned that it has strong antibiotic properties. the illustration at the left shows Dr. Rodriguez holding a molecular model of thiarubrine-A. It is interesting to note that this same chemical has been found in a medicinal plant used by native people in Canada.

Once a chemical such as thiarubrine-A has been isolated from a plant, it can serve as a "lead" or model chemical for a pharmaceutical company to synthesize or create artificially. These synthetic chemicals are tested and often developed into medical drugs. Synthetic drugs or medicines from pharmacies are much stronger than chemicals originally found in nature. Dr. Aregullin has observed that nature rarely produces strong, toxic chemicals; herbal remedies tend to be more gentle and nontoxic. However, Dr. Rodriguez cautions that any remedy should be from a reliable source and if people who know little about herbal medicines "just go out and pluck, they're going to get themselves into problems."

Questions For Critical Thinking

1. Think about the times when you have had indigestion, a cold, the flu, a sore throat, or some other minor ailment. Are there any herbal or "family" remedies you commonly use at such times? List them below and explain their use.

   _____

   _____

2. How do you think indigenous people of North and South America first discovered the medicinal qualities of plants?

   _____

   _____

3. Some people think herbal remedies are better for your body than commercial pharmaceuticals. what are some arguments for and against this point of view?

   _____

   _____

4. Who do you think Dr. Rodriguez and Dr. Aregullin chose to spend their career researching the medicinal herbs used by Hispanics and other cultures?

   _____

   _____

5. Dr. Rodriguez warns that people who "just go out and pluck" herbs are going to have problems. What are some problems that could occur if people gather herbs for medicine without expert advice?

   _____

   _____

   _____

Analyzing Herbs

Materials: pencil, Hispanic herbal remedies, such as yerba buena, mint, oregano, cinnamon bark, chamomile, etc., isopropyl alcohol, acetone, water, beakers or wide-mouth jars, Whatman chromatography paper or heavy coffee-filter paper, paper clips, thin rod (glass rod, wooden dowel, or pencil), parafilm or plastic wrap, capillary tube (thin pipette or modified medicine dropper), mortar and pestle (optional), hot plate (optional)

In the following activity, you will perform a technique that Dr. Rodriguez uses in his laboratory. This chromatographic technique is used as a method of isolating chemical compounds from plants such as yerba buena, mint, oregano, cinnamon bark, and chamomile. You may choose to bring in one of these herbs from home for your experiment.

Depending on the type of herb you have chosen, you will decide on the type of herbal extraction and solvent mixture to use in the following procedure. Suggestions for extraction and solvent mixtures are given below. Study these methods before you proceed.

Making an Extract

The most common extraction method in herbal medicine is to boil the herb in hot water. The finished extract is usually called a tea. You make the extract very concentrated by using large amounts of the herb and/or boiling the mixture for a long time. Another type of extract is made by using a mortar and pestle to grind the herb with a solvent such as alcohol or acetone.

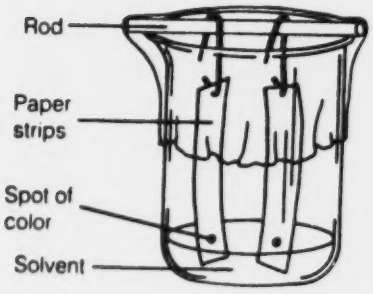
Safety Note: Solvents such as acetone and alcohol are highly flammable. Use these only in well-ventilated areas and away from open flames. Boiling liquids can cause serious burns. Handle them carefully to avoid splashes.

Separating The Extract On A Chromatogram

1. Cut several pieces of chromatography paper into 2-cm by 5-cm strips. When handling chromatography paper, hold it by its edges to avoid getting your finger oils into your chromatogram. Draw a thin pencil line 1 cm above the bottom edge of the paper. Fill the bottom of a beaker with solvent (acetone or isopropyl alcohol) to a depth of 1 cm. cover the jar with parafilm or plastic wrap so that it is airtight.

2. Fill a thin capillary tube with your herbal extract. The tube will fill itself by capillary action if you immerse one end. Using the capillary tube, place one very small dot of your herbal extract just above the pencil line you drew in Step 1.

3.



Place a bent paper clip through the top edge of the strip as shown at the left. Open the wrapping on the beaker and place a rod across it. Hang the paper clip with the strip attached as shown. Carefully cover the opening again so it is airtight. Be sure not to move the beaker or slosh the contents.

4. Let the wrapped beaker sit undisturbed. You will begin to see the solvent travel up the paper strip. As it moves, it will "drop off" different substances from the extract along the way. You may begin to see some of these substances as different-colored bands on the paper strip. Chemists can identify these substances by measuring exactly how far they move along the chromatogram.

   Your challenge in this activity is to experiment with different extraction methods and solvents to achieve the best chromatographic separation for your herb. To decide which techniques to use, it may help you to study the characteristics of your herb.

5. Carefully observe the characteristics of the herb you have chosen. Name the herb and record your observations about it in the space below.

6. Draw your herb in the space at the right. List any parts of the plant that you can identify.

After experimenting with different extraction techniques and solvents for separation, answer the following questions.

7. Draw the results of your best separation in the space at the right.

8. What did you do to achieve the best separation?

_____
_____
_____
_____

9. From your chromatographic analysis, what can you conclude about your herb?

_____
_____
_____
_____

Strategies For Implementing Multicultural Education

Submitted By

Dr. Irene M. Lober and Dr. Kathryn Dunlap

> ... multicultural education should be a source of strength and pride...National unity does not require that we eliminate the very diversity that is the source of our uniqueness and, indeed, of our adaptability and viability among the nations of the world. If the United States is to continue to prosper in the 21st century, then all of its citizens, whatever their race or ethnicity, must believe that they and their ancestors have shared in the building of the country and have a stake in its success. Thus, multicultural education, far from being a source of dissolution, is necessary for the cultural health, social stability and economic future of New York State and the nation.
>
> News, NYS Education Department

Recognizing that our schools reflect a broad multicultural population, we must prepare our students for citizenship in a culturally diverse society. Groups representative of education, business and industry, and community organizations are working together throughout the country to make certain that students understand and respect each other, regardless of their heritage. One such group in New York State is the Education Focus Group of the Enhancing Racial Harmony Committee in Dutchess County. An article, written by Frank San Felice, Assistant to the Superintendent of Instructional Services at Dutchess County BOCES, in the Poughkeepsie Journal reported that:

> All members of the Education Focus Group agree that schools must prepare students for citizenship in a culturally diverse world through implementation of instructional programs that are multicultural and accurately reflect the contributions of all peoples....The elimination of prejudice and the guarantee of the rights of every individual require continuous attention and commitment from each of us. Schools mirror society, both its positive and negative aspects.

School leaders must develop a culture that values and cares for cultural pluralism by integrating a concern for cultural diversity into all aspects of schooling. They must work collaboratively with staff and community to develop a school mission that clearly reflects this concern. Only when there is a clear understanding of, belief in, and acceptance of this mission, will cultural diversity become an integral part of the school culture. Multiculturalism demands a change in school culture.

In order to be effective, multiculturalism must be incorporated into all functions of the school/district including two-way communication, personnel recruitment, staff development activities, the curriculum, textbook adoption procedures, testing, and school finance.

"Multiculturalism should be infused in reading, language arts, mathematics, science, music, and art....at the same time, instructional materials and techniques should be revised to correct historical errors and gross distortions and to eliminate stereotyping in the curriculum and in its presentation" (The National Association of State Boards of Education as reported in ERS Bulletin, December 1991). Also in December, 1991, Albert Shanker, President of the American Federation of Teachers, reinforced the need for accuracy and truth when he quoted Frank Snowden, professor emeritus, of Howard University, "The time has come for scholars and educators to insist upon scholarly rigor and truth in current and projected revisions of our curriculum. Tempus fuget!"

In order to have a school climate that is conducive to learning by all students, the building and the curriculum must reflect a commitment to cultural diversity. There should be evidence of the curriculum being taught in the pictures that are hanging throughout the school and in the classrooms; the displays and exhibits, the murals, and the work of the students should reflect this commitment.

Curriculum review and development should be a dynamic and continuous process in which all curriculum areas are developed, reviewed, and evaluated in a systematic manner. Only when all areas of the curriculum are integrated and supportive of each other will the school have attained an instructional environment in which all students will feel a part of, and included in; they will recognize the values and contributions made by their many cultures.

Curriculum renewal should be a continuous process that addresses three basic questions:

Where are we now?
Where do we want to go?
How do we get there?

It has been felt that the best designers of curricula are those individuals who understand its necessity, impact and composition through first-hand experiences. The input of classroom teachers in the evaluation of curricula and the implementation of the instructional program is critical. They must be involved in all phases.

If we are to be sensitive to the changing needs of students, a process should be included in the school structure which permits changes to be made in the curriculum. All too often, however, the curriculum renewal process has been merely a textbook selection process, rather than a true review of the curriculum. To avoid this limited perspective, the curriculum renewal plan should have a purpose and proposed outcomes, for example:

Purpose

Curriculum development reflects a concern for the present and the future. It contains a process to guide change, involve the staff and produce a desired outcome for student learning experiences.

Outcomes

1. A philosophy for the educational program
2. Goals and objectives for each learning level
3. Scope and sequence of learning, both within and between grade levels
4. Instructional strategies most useful for meeting goals and objectives
5. Instructional materials and activities to meet the needs of students with varying abilities and needs
6. Prerequisites for student placement and exit
7. Methods for evaluating progress towards learning objectives
8. The instructional and financial requirements to support the program

In order to accommodate the purpose and outcomes identified above, the University City Public Schools, Missouri, identified the following Curriculum Renewal Cycle stages:

Stage I

-Develop program description, goals and objectives in consonance with district goals and objectives after reviewing emerging and current research trends/reports

-Identify program support requirements to include materials, personnel, and staff development needs

-Identify program evaluation component

Stage II

-Establish pilot program

-Provide inservice and articulation

-Monitor pilot program, revising as needed

-Refine program support requirements

-Evaluate pilot program

Stage III

-Expand pilot program

-Provide inservice and articulation

-Continue evaluation. Revise and modify program as needed

-Identify prerequisite for student placement

-Incorporate instructional techniques in curriculum guide

Stage IV

-Complete implementation of program

-Continue to revise and modify program as needed

-Evaluation instruments refined

Stage V

-Evaluation of program to assess implications for renewal

Figure 1 illustrates the Curriculum Renewal Cycle that includes the five stages as applied to all areas of the curriculum. Within a five year period of time, all subjects would be systematically reviewed. The time frame can, of course, be shortened to accommodate more pressing needs. A benefit derived from having several stages in progress at the same time is that there can be articulation between the various curriculum areas in order to assure that there is consistency, and support for, the needs of the culturally diverse staff and student body.

Additionally, the multicultural focus should be evident in school menus, school calendars and holiday celebrations, instructional and library resources, and student activity programs. Parents and community members of diverse backgrounds should be encouraged to share their rich heritages with students; they should be invited to participate in school decision-making. Data on referrals, suspensions, and drop-outs should be carefully reviewed by staff to determine if the needs of all students are being met.

An aggressive personnel recruitment process will insure that staff composition reflects the cultural diversity that exists in the school community. Board policies and practices should enforce equal employment opportunity through such statements as:

1. The Board of Education believes in the educational soundness of providing students with an opportunity to relate to, and learn from, staff members of diverse backgrounds.

2. The school district will provide, through an affirmative action plan, equal opportunities for employment, retention, and promotion of all people regardless of race, color, religion, national origin, handicap, or sex.

3. Recognizing that the quality of instruction is enhanced by a diverse staff, school leaders will actively recruit, retain, and promote minority staff members.

Figure 1

CURRICULUM RENEWAL CYCLE

YEAR 1	YEAR 2	YEAR 3	YEAR 4	YEAR 5
Language Arts Reading STAGE I	STAGE II	STAGE III	STAGE IV	STAGE V
STAGE V	Practical Arts Foreign Language STAGE I	STAGE II	STAGE III	STAGE IV
STAGE IV	STAGE V	Comprehen-sive Art Math STAGE 1	STAGE II	STAGE III
STAGE III	STAGE IV	STAGE V	Social Studies Physical Education STAGE 1	STAGE II
STAGE II	STAGE III	STAGE IV	STAGE V	Science Health STAGE 1

Recruitment procedures to increase the number of minority applicants could include:

- Establishing and maintaining recruitment relations with colleges and universities that have large numbers of minority students
- Requesting referrals from agencies and programs that have contacts with minority individuals
- Utilizing minority employees as recruiters
- Utilizing facilities, materials, and personnel of organizations serving minority groups
- Advertising positions in newspapers, journals, or other publications that have widespread circulation and are read by minority groups
- Encouraging minority students currently enrolled in the district to pursue teaching as a career

The school leader should foster professional growth of staff members in understanding and implementing multiculturalism. Staff development should be planned to develop communication and human relations skills in interacting with diverse groups and in integrating multiculturalism into the curriculum and school culture. Staff should be encouraged to creatively use the rich diversity in the school and to weave it into all aspects of school programming.

A model to insure successful staff development in multiculturalism includes five stages: readiness, planning, training, implementation, and maintenance. The readiness stage will insure that all staff members are aware of the school mission addressing cultural diversity and recognize the importance of developing skills for profiting diversity. The school leader may need to promote awareness by sending staff members to attend conferences or to visit other schools with exemplary programs.

Once the readiness for staff development is established, the school leader will involve staff and community in planning for staff development that will enable staff to create a multicultural learning environment. The planning stage will consider ways to present, implement and maintain an understanding of diversity.

Information concerning specific needs can be identified through a needs assessment of staff, community, and students. A variety of experiences may be planned for the training stage including visitations, interactive workshops, group study, and peer-partnering.

The school leader must be actively involved in the implementation process to encourage staff members to practice new skills and to promote additional training when appropriate. Once staff members are secure in their use of new behaviors, the leader must initiate supervisory practices that will nurture, support, and maintain the new behaviors. It is only when the new behaviors become a viable party of the school culture that both students and staff can reap the benefits.

It is Sarah Bullard (1992) who said, "Multicultural education is not a substitute for individual attention. But multicultural education, by some definition, is essential. We must help our children find a place in our pluralistic world. In doing so, we must avoid stereotyping, resegregation, indoctrination, assigning blame. We must confront the problems of prejudice and inequality in our classrooms as well as in our society."

As school leaders, we can achieve educational excellence by recognizing, incorporating, and capitalizing on our students', staff's, and community's diversity.

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Color Me

Submitted By

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> "Introducing Crayola Multi-Cultural Crayons. Crayons come in six different skin tones, so your children can draw and blend colors to match every complexion. Help to develop self esteem and ethnic pride."
>
> S&S 1992 educational products, p. 11

Having reviewed all of the material available to me that has been generated by Educational Commissioner Sobol and the New York State Board of Regents, I now recognize and endorse Crayola as the most appropriate solution to the problems they have presented in both Multi-Cultural Education and A New Compact For Learning.

Clearly the state bureaucracy has the power to enforce its directives. Be careful! In the current habit of mind generated by René Descartes, John Dewey, and B. F. Skinner, dissent is eliminated by defining other habits of mind as non-existent. The media is the message--and they control the media. If you are reading this there is evidence that their power is not absolute, except perhaps in its corruption.

Emily Dickinson so aptly presents the predicament of this essay, and perhaps for all of us who would commit ourselves to life through the pursuit of truth and beauty:

> Much Madness if divinest Sense - -
> To a discerning Eye - -
> Much Sense - - the starkest Madness - -
> 'Tis the Majority
> In this, as All, prevail - -
> Assent - - and you are sane - -
> Demur - - and you're straightway dangerous - -
> And handled with a Chain - -

As a backwoods country professor, please permit me to address the non-sense of your soul. This is what does not exist in the current Cartesian habit of mind as manifested by the Regents and

Commissioner Sobol. When René Descartes presented his "wondrous strange" Discourse based upon "cogito ergo sum" (I think therefore I am) it was accepted initially as complimentary to the prevailing "credo ut intelligam" (I believe so that I may understand) of Anselm. "Both the 'credo ut intelligam' and the 'cogito ergo sum' worked well for a time. However, finally the 'credo ut intelligam' led to the Inquisition and the 'cogito ergo sum' into an ammunition factory." (Eugene Rosenstock-Hussey, Out Of Revolution, Autobiography Of Western Man, "Farewell To Descartes," 1969, Argo Books.)

It also led to the New York State Education Department. Let us dare to examine this factory and the ammunition boxes of Multi-cultural Education it now produces. We do not find the words "soul" or "spirit" on these boxes being trucked out to administrators and teachers around the state.

We will not find the words "soul" or "spirit" being utilized by the New York State Department of Education or in our textbooks. There are only descriptive "Behavioral" terms and objectives. This is all that remains of what the Athenians called psychology. To Aristotle that term was connotative as well as denotative. It meant to study the ultimate reality of the soul. With the Cartesian triumph through the French Revolution and the Enlightenment it came to mean "mind" rather than soul.

"Starkest Madness"

After World War II the seeds planted earlier in this century, mostly by Columbia Teachers College, which prepared most administrators nationally, took root in the New York State Education Department. "Mind" was replaced by "brain". This pseudo-scientism asserted that if anything exists it can be measured, standardized, and tested by the power brokers who know best: our regents, our models of cultural ascendancy?

It was during this period of post World War II that all objectives were required to be objective, that is, "Behavioral". "Soul" and spirit" are not physical and cannot be measured. Psychology as presented to teachers, regents, governors, superintendents, lawmakers and all others laundered through our colleges and universities, utilizes its power to condition those subjected to deny all but its own assumptions. This perhaps explains why the New York Times, as well as professional journals, support the tyranny of "the intellectual". John Dewey reigns.

What I will now call the Cartesian Crayola Factor came to control our societies, in the Third Reich, the United States and

the Soviet Union, through the power of its schools and universities as they became instruments of the state. In the United States this evolving and evolutionary current habit of mind is systematically, and I believe lyrically, documented by Page Smith in Killing The Spirit-Higher Education In America (1990).

Mr. Smith more astutely labels the Crayola Factor as the Secular Democratic Consciousness and follows its decline into decadence: "Highly specialized and ritualized activity called, rather pretentiously, 'scholarship' dominated the scene." (p. 303) This analytical and theoretical current habit of mind has been adequately exposed and discredited. Jacques Derrida "destroyed the basic assumptions of analytical philosophy, as Wittgenstein destroyed logical positivism---. He has buried the last lingering hopes of the Enlightenment-Darwinian-Marxist, rationalist consciousness---. He is the bearer of frightening news that we are unable to resist." (p. 303)

Resistance to this "frightening news" is, contrary to Page Smith, possible. Our schools and universities, as well as our Commissioner and Board of Regents, need only to utilize the earlier "approach-avoidance" scheme of Behaviorism (include Secular Democratic Consciousness, Crayola Factor, or Cartesian) that was replaced by "positive-negative reinforcement."

Our power brokers represent a new "know nothing" movement in America. They simply avoid Page Smith, Neil Postman (Technopoly et al), Antonio T. deNicholas (Habits Of Mind), and David Hicks (Norms And Nobility), and Marva Collins (Marva Collin's Way). I know many teachers in our New York State Public Schools who are aware and attempt to pursue the classical dialectic, who attempt to educate rather than teach.

It is time our power brokers recognize there are alternatives (as suggested by Hicks, deNicholas and Collins) to the analytical descriptive theories of power, race, sexuality, intelligence, evolution, and child development. We have many teachers in our Mid-Hudson area who have the stature and success in educating represented by Marva Collins. I dare not list and celebrate their achievements lest, like Marva, they be punished. To expose and deny these theories of race, intelligence, evolution et al is to expose and deny multicultural education and the New Compact For Learning. This is legally and powerfully insubordination to power. It might well mean loss of employment, house, medical care, and all the vital physical necessities for a virtuous teacher, professor, regent and even commissioner?

Crayolas are real. The Crayola action plan is dangerous and destructive because it is based upon the orthodoxies and theories of the Enlightenment that are killing us and our children.

Theories such as "the Enlightenment" we each have been conditioned not to question, but to revere. Better that we rely upon the technologies to ease our pain and discomfort. When will the Regents recognize the strong legs Marva Collins says are most basic to teaching, and at least begin a dialogue? A dialectic would be perhaps too foreign as long as control and power (Cartesian), not truth (classical) is their goal. This would provide a balance to their almost exclusive reliance upon technology. Has technology truly become idealogy, as Neil Postman asserts? Will our power brokers accept even the possibility of its limitations and dangers?

If not, we must prepare ourselves for the desolation of more "Distance Learning" and school consolidation that the National Education Association and the American Federation of Teachers have identified as dangerous missiles already launched primarily through the B.O.C.E.S puppets of "Albany".

Color me if you must with any of the ideologically labeled theories of economics, psychology, race, sexuality, culture, history, politics or others of your choice. These are politically correct, as they purport to be scientific. Fortunately they are correct, but not true.

"Divinest Sense"

Multi-cultural Education has based itself upon the assumptions of the Cartesian "Secular Democratic Consciousness" as it is manifested in the pseudo-scientific theories of Behaviorism a la Watson and Skinner. It accepts only this habit of mind. This limits Multi-cultural Education to the analytical. Analysis by itself is purely and divisively a narrowing activity which provides the advantage of a clear and precise focus upon a particle (particular). The tool of analysis is powerful. Power is its goal as well as its methodology. The microscope of the intellect becomes the technology. Ambiguity is removed.

For example, by analyzing the poet Emily Dickinson it would provide us with the illusion of having power over her. How does this happen? She must become a specimen--a VICTIM.

This of course is exactly what has happened to her through the dominating literary criticism of the deconstructionists. Once Emily is made into a victim she may be clearly understood. Her writing becomes clear to us. She is not mysterious and ambiguous. She is no longer a poet. She is our specimen victim to be placed under our intellectual microscope. Alas, she is no longer human.

Tragically under this pseudo scientific habit of mind objectivity has eliminated the need and possibility of the spiritual. The anguish and joy of the human predicament has been eliminated. The mysteries of the Divine as they flowered and bore fruit in the spirit of Emily Dickinson have been eliminated and denied by the cynicism of objectivity. She is simply another victim in the "Quest for Certainty" as represented by the development and misuse of the social sciences when they scorn the "imagination" that Plato asserted is the goal of becoming human. Culture and education are inseparable.

The school reform being postulated now through "Multi-cultural Education" and the "New Compact for Learning" is deconstructing our American community in the same fashion of analysis utilized to deconstruct Emily Dickinson. Albert Shanker and Arthur Schlessinger, Jr., are among those who have sounded the alarm for the disastrous consequences that will surely follow. This warning is furthered by David Hicks:

> "One must ask, if our schools fail to believe in a common American culture and to teach it, what will become of us? This question would certainly perplex the ancient whose language, perhaps wisely, could not distinguish between education and culture. It is--as this book attests--the sacred duty of the school not only to believe in our common inheritance, but to teach the unfolding truth of that inheritance. Respect for truth--not the self-esteem of our students or our regrets about the past or our hopes for the future--must guide us in the quest to that common inheritance and in our definition of the curriculum."
>
> (Norms And Nobility, p. ix)

Mr. Hicks deserves more attention than can be devoted here because he provides alternatives to the analytical and theoretical bureaucratic processes that generate curricular Frankensteins such as "Multi-cultural Education" and "Distance Learning". Currently "Multi-cultural Education" is the main product of the munitions factory. Will the technology of "Distance Learning" be next?

Jonah

Perhaps we need to relearn the story of Jonah and appreciate that we may now be in the belly of the same whale for the same reasons. Jonah wanted power and used the limitations of analysis to gain it. Fortunately the mysteries and ambiguities of truth prevailed. There were to be no victims. Forgiveness triumphed.

In the United States today a strong sense of justice prevails in our collective consciousness. It is ironic that this quest for justice tempts us to gain power by conveniently becoming a victim to a conveniently designated oppressor. If the cause is external to me, so is the solution. You, must provide the solution because you are the problem. If only my wife, dean or principal, my neighbor, my students, my God--would understand and appreciate me! The falaciousness of this proposition of course makes it ridiculous.

Rather, I am here for a reason--to serve them--to serve you. This is why I am called a teacher. I am not proud to be a teacher; I am humbled by the opportunity.

But if we accept the posturing of "Multi-cultural Education" we are in the munitions factory (cogito ergo sum) or entering more inquisitions (credo et intelligam). The New York State Education Department and other proponents of "Multi-Cultural Education" have, like Jonah, run to Tarshish. We need to return to Niniveh and change our ways. No amount of analytical research or curricula are now necessary or desirable. This theoretical approach severs the vital link between knowing and doing. Either we accept the mysterious notion that we are all brothers and sisters in the Creator's image and be the family of man, or we reject the American dream and community. The dream (imagining) is our synthesis. The dominance of the analytical is the basis of cynicism. Its fruit is a curriculum that limits itself to behavioral objectives and measurement which lead to a focus on information processing. Crayolas are perfect for this.

"FSC-470-Standard Multi-cultural Crayons. Box of 8. $.64 each, 12 or more." Crayola has the solution to the problems of New York State schools and teachers, as defined by the Regents. Perhaps if we each buy a box and share with our favorite power broker, we can permit the teachers and school boards the opportunity to save millions of meeting hours and dollars that our children need and deserve.

"Straightway Dangerous"

If we accept being victims of the Cartesian culture of the Enlightenment, let us measure and describe our intelligence, material accumulation, physical parts and longevity: by the numbers please! Probably we should include our credit ratings and descriptions of houses, offices, titles, travels, and automobiles as well. Let us, however, introduce a little dissonance by playing Pete Seeger's recording of "Little Boxes" to make sure we get the picture. Then let us take out our crayolas and draw the accurate, objective, descriptive picture that the authorities in Albany need to sustain their egos and power. Perhaps "State Ed" or one of our major IBM type corporations (What is the difference?) will honor us with a grant to surpass the product that Crayola can provide!

"Multi-Cultural Education" as presented to us is neither multiple nor cultural. It is monolithic technological training and standardization. The powerful agencies attempting to impose it are the technolopists that Neil Postman has identified and appropriately labeled.

Descriptive analysis has replaced the prescriptive American Dream. Like Martin Luther King, could we stand for choice over chance? Could we dream as he did, impossible dreams for love and justice, the goal of classical education: virtue? This is prescriptive rather than Albany's and Crayolas descriptive habit of mind. It is difficult to even try to be virtuous. I fail every day. But is it not the vision or dream that we need? "Objectives" and "Compacts" do not appear to be adequate substitutes. Perhaps their power could be subordinated to that of the ideal?

Your soul is the same color as Martin Luther King's and Emily Dickinson's. What color is that? Color me that color, please. It hopefully will include the shades Martin utilized on the night before his death in Memphis:

> "I don't know what my future is going to be. It does not really matter what happens to me because I have traveled to the top of the mountain. Like anyone else I would like to have a long life. Longevity has its place, but I am not concerned about it. I only want to do the will of God because He has allowed me to climb the mountain and from that mountain I have seen the promised land. I may not be with you going into that land, but I want you to know that we will get there. I am content. I am not worried about anything nor do I fear anyone, for my eyes have seen the glory of the coming of the Lord."

NEW YORK STATE ASSOCIATION OF BILINGUAL EDUCATION: NYSABE

The Sociological, Psychological And Pedagogical Implications Of Multicultural Education

Submitted By

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Overview

The recent impetus regarding multicultural education has stirred a debate not only in educational circles but in society as a whole. Those who oppose it argue that inclusion or infusion of multicultural content in various areas of the school curriculum, particularly in that of United States history, would be detrimental and misleading to future generations of Americans. They question the authenticity of contributions by certain ethnic groups or they question the importance of such contributions to the overall story of the making of this country.

Some simplify the process by determining that a focus on the language, foods, music, art forms, dances, dress and festivals of a group would satisfy the demands of the different groups who are asking for their group's inclusion into the curriculum of the schools. This simplistic approach to meeting the needs of inclusion of multicultural education into the overall curriculum of the schools is not only limiting in its scope of information and purpose, but it also tends to identify and focus on differences rather than similarities. But the real risk is that the possibility of cultural stereotyping, which is one of the things we are attempting to eliminate through this educational process, may be reinforced rather than eradicated.

In this article, the author outlines the complexity of this educational process by identifying a series of sociological, pedagogical and psychological building blocks that need to be addressed in order for the total restructuring of the school curriculum to occur. It is this author's contention that this fundamental and comprehensive structural change will form the solid foundation upon which a sound, long-term, redesigning of education will occur and the infusion of multicultural education will be successful.

Rationale For Multicultural Education

In 1914, in a work entitled, "Drift And Mastery", Walter Lippman wrote, "We have changed our environment more quickly than we know how to change ourselves."

That thought, expressed over 75 years ago, encapsulates the challenge behind the multicultural education initiatives across this country. This is a time when there should be no question about the necessity and value of a multicultural education. Educators have the responsibility of preparing youngsters to understand, appreciate and applaud diversity and in so doing, they will learn to define, strengthen, and foster the common bonds that all individuals share. The mission of a multicultural education program is to promote the development and implementation of a structured process designed to foster knowledge, understanding, and constructive intergroup relations among people of different cultural, linguistic, ethnic, and religious backgrounds.

The recent impetus for multicultural education came from a growing awareness of the lack of equal educational opportunity for all children; not just for children who come from groups which society has categorized as "minority". Multicultural education is for all children and should be viewed from that perspective. At the heart of this movement is the belief that this approach can and should permeate every level of the educational process. Basically, all of education should be multicultural, and those involved in education must understand the complexity of the task at hand.

Every school system has the responsibility of providing its' students with equal educational opportunities. Inherent in these opportunities is the recognition that all students, regardless of their gender, social class, race, and culture, must be educated in an environment that allows diversity to enrich the educational process. In creating such an enriched cultural environment the sense of self-respect and self-worth of every member of the school community is increased and enhanced. The development and implementation of multicultural education as an integrated process is the educational foundation upon which all successful learning can be built.

Educational restructuring for cultural diversity is not an issue that concerns only large urban schools. It should be undertaken by school systems throughout the nation regardless of size. In a country as culturally and linguistically diverse as ours, the need for intergroup knowledge, understanding, and respect is critical. A major priority for the schools must be to provide

the kind of education that prepares young people to appreciate the pluralistic nature of our nation and to view racial, ethnic, religious, cultural, sexual and linguistic diversity as a rich resource. In this context students' experiences and prior knowledge must be recognized as an important base of learning. Concomitantly, the continued development of the linguistic, affective, and cognitive skills that enable a person to participate effectively in a democratic society must be developed.

Multicultural Education Defined

Hunter (1977) wrote that multicultural education values cultural pluralism and rejects the view that schools should seek to melt away cultural differences or merely tolerate cultural diversity; rather multicultural education accepts cultural diversity as a valuable resource that should be preserved and extended. It is a process which values cultural pluralism and rejects the perspective that educational institutions should seek to melt away cultural differences or merely tolerate cultural diversity. This educational process accepts cultural diversity as a valuable resource that should be preserved and extended. It is an all inclusive approach which also incorporates the notion of equity without regard to gender, age, disability, or sexual orientation.

This integrated, interdisciplinary process labeled multicultural education includes teachers, principals, assistant principals, district office staff, guidance, support personnel, central board staff, parents, children and the community at large. The interdisciplinary approach to teaching and infusing multicultural concepts into the curriculum requires a strong emphasis on the process of learning, learning styles, as well as content. Students learn history with all the significant contributions made to history by the many ethnic and cultural groups that make up the beautiful "mosaic" of our great country. Learning, higher-order thinking skills, respect and understanding for differences, no matter what those differences are, become internalized because the environment created in the classroom and in that school building encourages not only cooperative learning but also intergroup respect, understanding and acceptance. Dr. Baker (1983) stated that if education is to become multicultural, the total environment must reflect this approach. No aspect can be overlooked because it is the entire educational setting in which a child functions that influences how the child thinks and behaves.

This structured process is designed to foster knowledge, understanding, and constructive, intergroup relations among people of many different cultures. Ideally, it encourages people to regard cultural differences as a source of learning and to respect diversity in the local, national, and international communities.

The Process For Change

Educating for cultural diversity is a teaching/learning process that capitalizes on the strengths of children. It recognizes and builds on the experiences, knowledge, and skills that differentiate children culturally and linguistically. This multicultural educational process also promotes the concept that linguistic diversity and cultural pluralism are sources of strength to be acknowledged and respected within our society.

It is generally agreed that the educational process involves the transmission of knowledge, skills and values that society rewards, and that these concepts are instilled during one's formative educational years in school. Consequently, the role of the educator is crucial, because if it is not performed appropriately, there will be grave consequences in terms of how their students behave as adults. According to Baker (1983), it is reasonable to assume that schools have a responsibility for facilitating this transmission. The public school system of this country is charged with the responsibility of meeting the educational needs of all learners. However, given the statistics on drop-outs, especially those figures on minority populations, the system is failing and has been failing for some time; moreover, it will continue to fail unless significant changes are made. Therefore, in order to restructure for cultural diversity, it is necessary for a series of sociological, pedagogical and psychological building blocks be put into place in order to provide a firm foundation for future generations. **(See Chart A)**

Sociological Building Block Number One - Attitudinal Beliefs

Attitudinal beliefs of a society are ingrained from one generation to the next. Educators must acknowledge their own feelings about racism, sexism, ageism, religious bias, homophobias as prejudice and the stereotypes such biases create. Once and for all, the misconceptions that have tainted peoples actions must be left behind.

MULTICULTURAL BUILDING BLOCKS

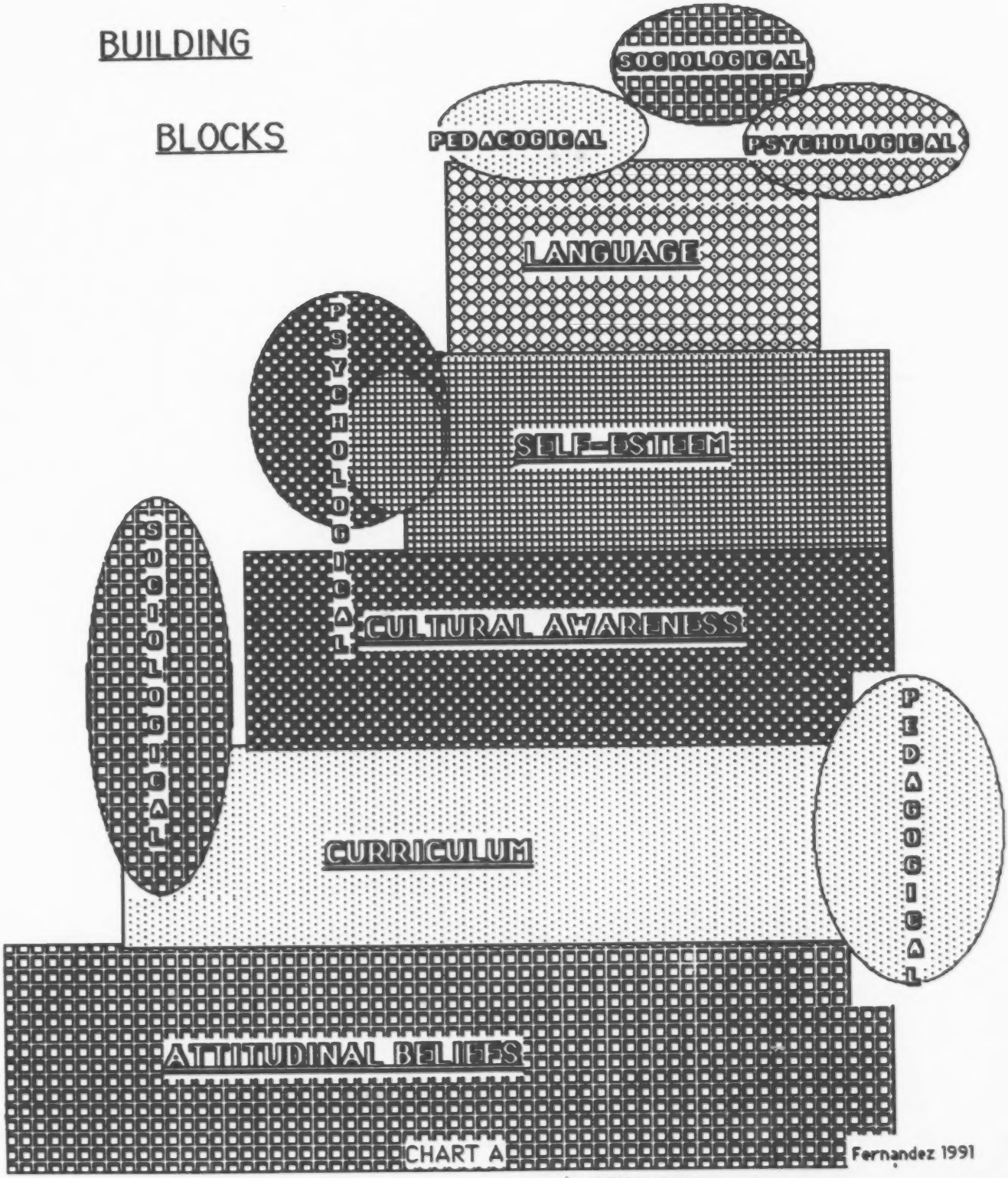

CHART A Fernandez 1991

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The language of a culture is a binding, very powerful force. Some terms in a language heal; others generate feelings which many of us would prefer to suppress. Racism and prejudice are words in the English language which make many feel very uncomfortable. Racism and prejudice are powerful, hurtful, harmful, and hateful words. Racism is a disease and the prejudice it generates is crippling to all societies. This country suffers and has suffered for many years and for many generations under the effects of both racism and prejudice. Racism and prejudice have affected each of us in different ways; some may have felt their sting because of ethnicity or race; some because of religious beliefs or because of a handicapping condition; some may have had to endure their ugly sting because of a preference for a different sexual orientation. Individuals may have had to endure them either actively as the recipients of the hurt they generate or some may have had to endure them passively because they have not reacted or moved to stop their spread.

These words are brought into the discussion of multicultural education because this pedagogical process has always been viewed as a "Black or African-American movement" in the field of education. Since it was and is viewed from this perspective, one must analyze critically whether racism and prejudice were the reasons why this educational process never received the scholarly respect that it deserved.

It is appropriate to also differentiate between racism, prejudice and stereotypes even though they may all occur concurrently. Stereotypes are rigid, overgeneralized beliefs about the attributes of ethnic group members. Racism and prejudice are attitudes and beliefs which are generated by personal experience, ignorance, misunderstandings and hatred. Aboud (1988) stated that two people may hold the same stereotype but, one be prejudiced and the other one not be prejudiced.

The field of education has had within its power the mechanisms to attack racism, prejudice and the stereotypes generated by these words in our language. The question arises whether as a discipline, the institutionalization of racism, prejudice and stereotypes has been facilitated by inactions in the area of curriculum and in the writing and selections of educational texts. Educational institutions must examine the roles which such bodies played in the perpetuation of institutional racism and what this has meant to the stalemating of this educational process called multicultural education.

Racism is multifaceted according to Jones (1954). He identified racism as individual, institutional and cultural and linked race prejudice to individual racism. He also stated that cultural racism is the intersection of cultural and racial differences where superiority on both factors is assumed. We are not born into this life racist. We do not inherit this trait from our parents; it is a learned behavior which is carefully taught. Jones (1954) stated that racism is a state of mind for some people, a set of values, and a constellation of behaviors and it is his belief that if racism has been perpetuated in this society, it is because the same states of mind, set of values, and constellation of behaviors have been handed down from generation to generation.

When institutions in this society set about establishing their rules, regulations and other significant criteria for operation and subsequently for their interrelations in this society, they may either intentionally or unintentionally have designed these institutions so that they will have a negative effect upon a specific ethnic group of people. Again, these may be intentional or unintentional depending on what group is making the evaluation.

Jones defined institutional racism as those established laws, customs, and practices which systematically reflect and produce racial inequities in society. He stated that if racist consequences accrue to institutional laws, customs, or practices, the institution is racist whether or not the individuals maintaining those practices have racist intentions. Racism can be overt or covert with the latter being more difficult to confront. The same holds true for institutional racism. Racism and institutional racism can be intentional or unintentional; however, whether overt or covert, all forms of racism are intentional.

The educational institutions nurture a subliminal form of racism. Institutional racism was present overtly in the public schools when segregated schools existed. This ended, at least from an overt perspective, when the United States Supreme Court in 1954 acted and decided on Brown vs. Board of Education. The manifestations of institutional racism within schools today are subtler than the blatant segregation practiced prior to the Brown decision. As it has become legally and socially unacceptable to support overt racism, the attitudes that were responsible for creating such situations have been driven underground. Despite superficial changes in behavior, underlying attitudes frequently remain the same. It is feasible to contend that a covert form of racism has existed, exists and will continue to exist if actions are not taken. Covert racism exists in school curriculums by the mere omission of information in the different curriculum areas taught to children. It is what can be labeled, "subliminal racism".

According to Dewey (1914), the general features of education can be viewed as the process by which social groups maintain their existence. However, the process is invalid unless changes in attitudes by those who implement and are responsible for educating children occurs. If these attitudinal changes do not occur, this results in children receiving double messages from the one institutional structure, school, which has a significant impact on their lives and how they perceive the world in which they live.

As the last decade of this century begins, it is still true that some educators may believe that some children are incapable of high academic performance due to their race, cultural background, handicapping condition, socio-economic status and/or gender. Thus negative attitudes may show themselves in ways more subtle than segregation but no less destructive. In addition to attitudinal perceptions which are negative and which these children begin to understand and accordingly react to; there is also the subliminal message which is given. When educators accept and permit the omission of historical facts or the contributions of specific groups in various academic subjects, intentionally or unintentionally, there is a condoning of the subliminal racist message which such omissions generate. Omission of such data tells the child from the minority group that the contributions of their ancestors are not important enough to be included in the educational body of knowledge and as such that they are not important to society. Subliminal racist messages which impact significantly on the minority child's self-esteem and which covertly reinforce for the children who are members of the majority group, the critiques, and stereotypes they may have heard either from their home or other environments with regard to such members of said minority groups. The seeds of racism and prejudice are reinforced by the very institution that has within its power the ability to plant the seeds to eradicate these social illnesses and as Jones stated, racism is perpetuated because "the same states of mind, set of values, and constellation of behaviors are handed down from one generation to the next" and the educational institution plays the most significant role in this scenario. Our own racial attitudes are a crucial ingredient in determining the success or failure of the current multicultural education initiative in this country. Many research studies have shown that there is a strong positive relationship between a child's perceptions of the teacher's feeling towards him/her and the child's perceptions of his/her own values (Davidson & Lang, (1960).

Kleinfeld (1979) in her study of Eskimo children found that schools and communities which have mutual respect for each other's values and which also exhibit openness and adaptability in their

interaction with one another enhance children's ability to function effectively as both members of an ethnic group and participants in American society at large. Kleinfeld's findings suggest that schools and communities which have a mutual respect for each other's values and which also exhibit openness and adaptability in their interaction with one another enhance children's ability to function effectively as both members of an ethnic group and participants in American society at large. (173)

Stereotypes are one of the end products of racism and prejudice. Aboud (1988) indicated that stereotypes justify the behavior that one group may have toward another group stereotypes rationalize a groups racist actions. According to Aboud, stereotypes do not necessarily cause prejudice; more often they justify prejudice, but in doing so they reinforce prejudice. It is difficult to separate one from the other. An individual may have a stereotyped view of a particular group which can result in prejudice toward that group. (5) Individuals may be prejudiced toward a group and as such conjure up a stereotype of that group which will justify for the attitudes which they are feeling towards that group. Some of the stereotypes which exist with regard to particular groups may in some measure stem from the historical experiences and culture of the group or from the historical experiences and culture of the nations that had contact with the group; however, this is not always the case.

The institutionalization of multicultural education in schools will facilitate the elimination of "subliminal racism" in what and how children are taught. But a key factor in making this effort successful is for all individuals to seriously examine one's personal attitudinal belief systems. The enemy must be confronted, if this is not accomplished then it will not be possible to work openly and meaningfully towards a successful implementation for change in the schools and in the schools' curriculums.

Pedagogical Building Block Number Two - Curriculum

In education that is multicultural, the point of departure for learning and teaching is the child, and the curriculum is generated from what is culturally familiar. Within this context, curriculum is meant to encompass the articulated goals of instruction, the materials used to accomplish those goals, and the entire spectrum of planned school experience.

Banks (1989) stated that "when students are able to view the world from the perspectives of different groups, their views of reality are broadened and they gain important insights into their own behavior. We gain a better view of ourselves when we look at ourselves from the perspectives of other cultures." A better understanding of this country's history is gained when it is interpreted from a multifaceted perspective.

The curriculum should be redesigned in all subject areas from pre-kindergarten through grade twelve, to reflect a multicultural perspective. Essential learning outcomes by grade level that are multicultural must be established and incorporated into all subjects. These multicultural essential learning outcomes should be designed to help ensure that a variety of ethnic, racial, religious, cultural, and linguistic perspectives are included. The curriculum should be organized around such themes and concepts as culture/diversity, migration/immigration, struggle for equality, and contributions. It should enable students to understand different ways of life and value systems. This expanded curriculum should deal with such topics as gender, class, age, ethnicity, race, linguistic background, religion, socioeconomic class, sexual orientation, handicapping conditions, and giftedness.

For the purpose of this article, an analysis of curriculum from just a few areas is being presented as the complexity of such a task would require volumes. American History traditionally begins with Columbus. In some texts there may be a brief mention of the possibility of there being other Europeans who came before Columbus and some textbooks have come to detail how the Native American came to inhabit the North American continent and discuss the complexities of the many Native American nations. The variance in the written text, and the inclusion or exclusion of certain historical data is influenced in many instances on the populations of the districts in which those texts are used and on the geographical area of the United States in which a text is to be used. The relevancy of the contributions of all groups should be presented in a consistent manner whether the text is being used in the southwestern region of the country or in the northeastern region of the country. In researching texts from different parts of the country, it was found that there was more emphasis on the Spanish expansion of the United States in the southwest while the emphasis on the English settlement was prevalent in the northeast and eastern part of this country. In these days when there are those who propose "national testing", shouldn't there be a national American History text? Shouldn't the texts which depict the history of this country be consistent from coast to coast and from border to border?

The multicultural process to education presents the same event from different perspectives and encourages the discussions into the rationales behind each groups' action and then introduces the technique of cultural understanding and awareness rather than judgment by any group over another. But in order to follow this process, standardization of texts and information must occur so that if a teacher is teaching of the expansion of the United States, the content of the text used in New York City will correlate to a text used in Las Cruces, New Mexico.

In the presentation and discussion of Manifest Destiny to students, the same event in history must be interpreted as perceived by the Native American and the Mexican and what that same event meant to these two groups. The Mexican American will argue that it was not the Mexican who crossed the border of the United States but rather that it was the American who crossed the Mexican border. If children are encouraged to think critically and to view situations from a multi-dimensional perspective, especially when mathematical and scientific skills and concepts are instilled then why are historical events not presented in a similar manner. It is not in any way demeaning American History by having students analyze and discuss history from such a multidimensional perspective what is being encouraged is a process which encourages them to think critically and with more understanding for others.

This is not intended as a simplification of the complex task of curriculum reconceptualization. These examples are merely examples of how this country's historical story could be presented from a multifaceted perspective. This is not to be considered as misinterpreting American History or writing it from an ethnic perspective but rather, it is presenting American History in a multidimensional way. In presenting history in such a way, it is not compromised as some would argue but rather it is strengthened. A nation should not be intimidated by the mistakes made by it's founders but rather that a society has learned from those mistakes and as such has become stronger in the process.

Psychological Building Block Number Three - Cultural Awareness

The public schools must play an important role in helping young people develop a respect and an appreciation for their own cultures and for the cultures of others. Dr. Baker (1983) stated that, "the school's responsibility goes beyond academic achievement. The school must also assume the responsibility for helping students develop the skills necessary for learning to live successfully in a culturally pluralistic society."

Educators should learn about the cultures of their students. In a multicultural education program the intent is to build an awareness of one's own cultural heritage and an understanding that no one culture is intrinsically superior to another. The educational environment is conducive to acquiring analytical and communication skills that help one function effectively in culturally diverse environments. Banks (1989) stated that, "during their socialization, student's develop multiple identifications." The school should help students develop three kinds of identifications that are of special concern to multiethnic education; an ethnic, a national, and a global identification. Not only should we be concerned with the teaching of basic skills, but we must also learn how to teach them in ways that draw upon the students' cultural strengths. Good teachers adapt their teaching styles to the learning styles of the students and educators should be cognizant that learning styles vary from individual to individual. All individuals approach problems differently, ask different questions, and ask questions differently.

One's culture may influence an individual's learning style. It is the teacher's responsibility to become knowledgeable about the student's cultural and ethnic backgrounds in order to accommodate a student's preferred learning style to the educator's teaching style. Awareness of the potential effects of ethnicity on learning styles does not mean one can assume that a child of a particular ethnic group will behave in a particular way. No individual is representative of an entire cultural or ethnic group, and no teacher should stereotype any student in that way. Culture and ethnicity may or may not have an impact on a child's learning.

Research conducted in Hawaii in the Kamehamecha Early Childhood Program--KEEP (Au, 1980; Au and Jordan, 1981; Jordan, 1978) indicated that successful educational programs for culturally diverse students are sensitive to the feedback patterns of the students. These programs accept some of the language patterns of the students but not all. For example, in KEEP children are permitted to overlap one another's answers and to receive help from peers rather than the teacher. On the other hand, the teacher in KEEP does not reinforce the Creolized forms of feedback used in the children's homes. These programs attempt to reverse some of the children's feedback patterns so that children reared in a peer-affiliated milieu "become attentive" to the adult teacher. At the same time, the teacher takes the time to observe and evaluate the children in his/her classroom without denigrating for the child his/her home language and culture. A sensitive, unbiased teacher evaluates and observes every student in the classroom without any preconceived expectations based on race, ethnicity,

gender or other variables, and uses the information gained from such observations to provide the most appropriate learning experiences for that child. Learning environments need to be structured within a framework of respect for cultural and ethnic diversity. The responsibility always lies with the teacher. It is the teacher's responsibility to determine the preferred learning style for each student and as such plan that student's school experience accordingly after evaluating all the variables which may impact on that learning experience.

Psychological Building Block Number Four - Self-Esteem

As education is restructured for cultural diversity, a very important component is one that addresses a child's self-esteem. All human beings need to know that they have a place in society. It is especially important for children to feel that they are important to the society in which they live.

In a multicultural educational system, all children must understand the importance of their relationship to society and to the world in which they live. There is an abundance of research on the high correlation between a student's self-concept and achievement in school (Bandura, 1982; Clark, 1965; Cooley, 1967; Kinch, 1972). Other variables that also have an effect on a student's self-concept and school achievement are the expectations of individuals whom that student determines to be significant in his or her life. Children will try to live up to the expectations that those significant individuals have for them. If expectations are high, the child will usually strive to reach those heights. If they are low, the child will probably lack the will to prove them wrong. It has also been documented that schools that strive for academic excellence, achieve academic excellence from their student body. Baker (1985) stated that the schools' responsibility goes beyond academic achievement. The school must also assume the responsibility for helping students develop the skills necessary to succeed in a culturally pluralistic society. Therefore, one of the major goals of any multicultural educational restructuring program should be the development of a positive self-concept for the students it serves. In order to achieve this goal, teachers must prepare activities to increase awareness and appreciation of every child's feelings and competencies. In a multicultural education program, each child's cultural, ethnic, and racial identity is incorporated into activities that emphasize the similarities we share as well as how our differences enrich not only our classrooms

but our communities as well. In creating a learning environment that is designed to promote a positive self-concept among all children, they are being empowered to believe in themselves and not to hesitate in setting their goals high.

Pedagogical And Psychological Building Block Number Five - Language

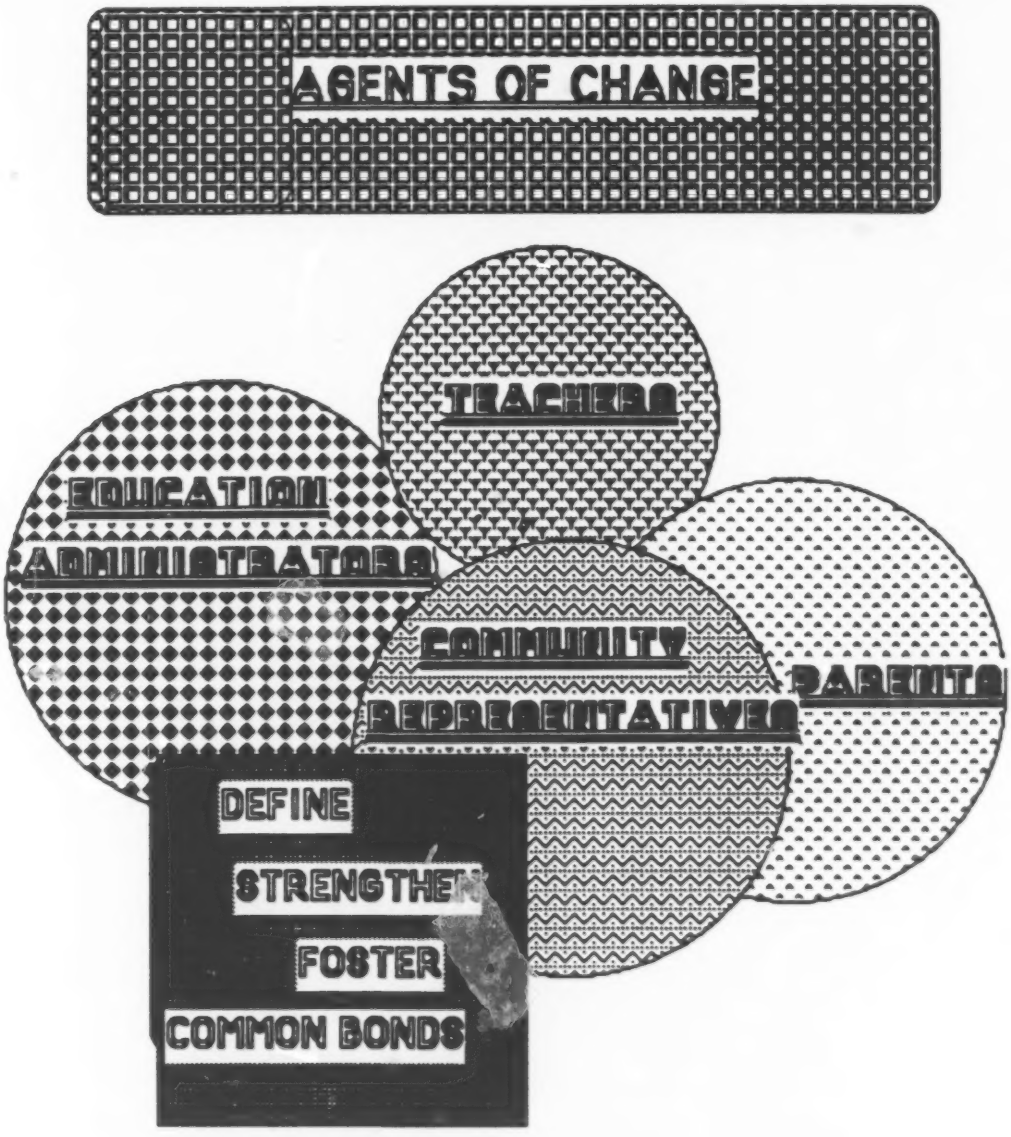
Language and culture are integral to each other. Language is the lens through which children see and make sense of their world. It is the primary vehicle through which concepts are formed and refined, and through which cognition is enhanced. Respect for and compatibility with a child's home language and traditions are integral components for a truly successful multicultural education program. Making a program not only multicultural but also multilingual will bring linguistic enrichment to all children, but for those children who come from homes where English is not the native language, the incorporation of a child's native language into the curriculum will establish feelings of trust, belonging, and self-esteem which Erickson (1964) emphasized as crucial when we educate children.

Bilingualism or multilingualism is an important goal and component of any multicultural education program. Students who already have proficiency in a language other than English should be offered the educational programs which enhance the continued development of their native language as well as English; at the same time, native English speakers must develop proficiency in a language other than English. This design for the acquisition of more than one language will provide youngsters with the varied linguistic tools they will need to compete in a multicultural/ multilingual world.

The multicultural education program which is designed to enhance the child's identification with his or her own culture as well as the awareness, respect and understanding of other cultures and languages should act as a neutralizing force in assisting the teacher eradicate any racism, prejudice, and the resulting negative stereotypes which may have surfaced within the school environment.

Agents Of Change Through Multicultural Infusion

Educators must become agents of change (**See Chart B**) and enter into partnerships with others who are significant in achieving change; parents, community leaders, and administrators.



partnerships in achieving change

CHART B 92 Fernandez, 1991

Such agents of change are responsible for preparing youngsters to understand and appreciate diversity. It is the responsibility of the agents of change to strengthen the common bonds that are shared by all individuals in society.

In restructuring for cultural diversity, an infusion model rather than an additive model is proposed. "Additive programs" rely on special days, weeks or months for the recognition of particular groups: Black History, Hispanic History, Women's History, etc. Such programs convey a subliminal message that what is added on was not considered important enough to be included in the overall curriculum. **Chart C** conceptualizes the full range of school practices that encourage infusion, diversity, mutual understanding and respect. Infusion is a process which seeks to permeate multiculturalism into every aspect or variable which impact on the child; this includes the school and the community and those individuals from both of those environments who will come into contact and leave lasting impressions on a childs' understanding and respect for others. While there will still be special days, weeks or months in celebration of the contributions of specific groups, what this model proposes is that such contributions become an integral part of the daily curriculum. Infusion or inclusion gives a very positive message of value and importance.

This process of multicultural infusion implies many changes, and will provide all students in schools an equal opportunity to develop academic, vocational and citizenship skills. It is a process that must be modeled by administrators, teachers, parents and students as they move toward long and short term goals. According to Banks (1989), "multiethnic education is concerned with modifying the total school environment, so that students from all ethnic groups will experience equal educational opportunities. Educators must reform their total educational environments in order to implement multiethnic education." Multicultural education will succeed when it weaves its lessons throughout the fabric of our students daily education, when it prepares staff and parents to understand the value of cultural pluralism and the contributions each group has made to society.

Conclusion And Recommendations

The public school curriculum must be restructured. Administrative policies must be changed. Philosophies, procedures and more relevant and appropriate programs must be designed. Culturally diverse learning environments that are appropriate for public education in the 21st century must be created.

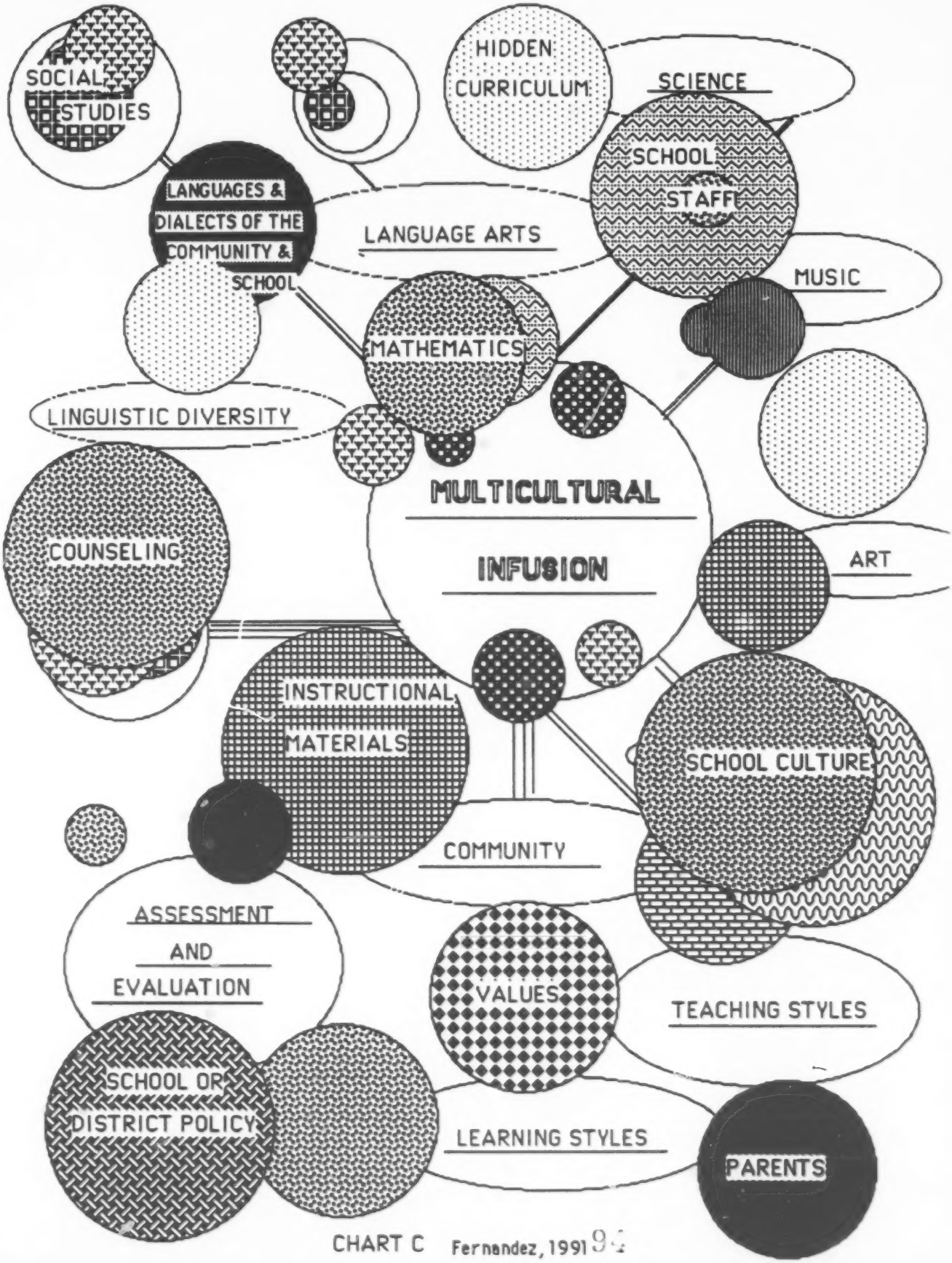


CHART C Fernandez, 1991

In order to restructure for cultural diversity, multicultural concepts must be infused throughout the curriculum. This can be accomplished by making sure that some very important necessary aspects are in place:

1. a firm commitment to multicultural education

2. a district philosophy that is clearly multicultural

3. a district policy statement that institutionalizes multicultural educational initiatives

4. a well-organized, long-term, comprehensive plan

Such a program should emphasize staff development and training, parental involvement and training, and evaluation of curriculum, textbooks, and conflict resolution programs that have an impact on the school environment. In order to meet individual training needs, each school within a district should have a coordinator who is responsible for the implementation and coordination of staff development and the utilization of technical assistance from the district offices with regard to the multicultural initiative.

Staff development and technical assistance should include but not be limited to the following:

1. conducting workshops dealing with the philosophy and history of multicultural education and cultural diversity.

2. establishing networks for the sharing of innovative ideas.

3. establishing a resource center containing printed and audio-visual materials.

Any district implementing such an initiative should be ready to make the fiscal commitment to support the development and implementation of multicultural education.

Public education is now being tested across the country. A measure of its' success will be how well students are prepared to understand themselves and work with others. A multicultural education program that stresses bilingualism and/or multilingualism is not only preparing its' children for a culturally diverse world but it is also preparing them for a linguistically diverse and

competitive world. Educators cannot deny their responsibility to restructure education for cultural diversity. It is within their power to alter the cycle of attitudinal beliefs by changing the states of mind, setting the values of cultural and linguistic understanding and forming the positive constellation of behaviors so that what this generation passes down to the next generation is sensitivity and acceptance of cultural and linguistic differences. Youngsters must develop self-esteem by recognizing and valuing their own heritage and the heritage of others. In addition, they must gain an understanding of those who are ethnically, racially, linguistically, and culturally different. A comprehensive multicultural education program will provide the learning environment that builds a students' self-esteem and challenges them to achieve their full potential while giving them the cognitive skills necessary for success.

The challenge is great but it is one that must be undertaken because it will give students the solid multicultural foundation they will need in order to lead with dignity and an understanding for all people.

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LIBRARIAN - TEACHER PARTNERSHIPS:

Serving The English-As-A-Second-Language Students

Submitted By

Anne H. Filson

This paper was a presentation at a conference in Newburgh, New York, called "The Global Valley: Language, Culture, And The School Library Media Program", on October 24, 1991.

Introduction

I am both a librarian and a high school teacher of English-as-a-Second-Language. I have been a school librarian since 1974, but have been an ESL teacher less than a year, so one hat I wear is filled with experience, whereas the other, so far, has mostly only passion in it. I got into teaching ESL through my involvement in promoting multicultural studies in the Fairfax County, Virginia, Public Schools, where I have worked for ten years.

Last year I had the good fortune to be a full time graduate student at George Mason University. My colleagues in the ESL/Bilingual Education program were mostly practicing ESL teachers who were taking courses for recertification or were earning advanced degrees. Frequently, we discussed in class real-time problems they were dealing with. I found myself often asking, "Have you tried such-and-such series of books about families of different countries?" "Does your library have the filmstrip set on.....whatever?" "You know, there's a wonderful way for your students to use the Raintree Science Encyclopedia to learn those reference skills." I found, to my surprise, that many of the teachers were not taking advantage of the wealth of materials in their libraries and the expertise of their school librarians.

So I did some research to try to discover how ESL students are or are not being served by their libraries; I asked questions of my colleagues, and eventually I came up with some ideas. They are what I will share with you.

I will share Partnerships that librarians and teachers can form: partnerships that will enrich the experiences of your Limited English Proficient (LEP) students and will expand the vision of your own programs. First I will share about the librarian's role in this partnership. Then I will put on my other hat and write about the teacher's role. Finally I will share a few words about the essential foundation for any such partnership: collection development.

The Library Media Specialist's Role

The Library Media Specialist's role, as I see it, is to open the library resources to our teacher colleagues and to our students. I am assuming that librarians all agree on the goal that we will work to enable all students to attain independent library user status. After all, "information power" is the catchphrase of the 90's, and information power resides in library media centers. These immigrant students are here to stay. They bring the same hope and dynamism that the huge influx of immigrants brought at the turn of the century. We can meet the challenge of assisting them to become as excellent citizens of the United States as our own grandparents and great grandparents became.

Here are some things we can do:

ONE - Post informational signs in the languages of the students, and have available vocabulary lists of library terms in those languages. Language should not be a barrier to using the library. What kind of signs? Signs that give circulation procedures, hours of operation, reminders of due dates. Signs that identify the parts of the collection. Signs that say, "Please ask the librarian for help!" Ask the students themselves, or their parents, or your school system support staff to help you make the signs.

TWO - Establish a system for identifying books that are usable by the LEP students, or purchased especially for them. Whether to keep these books separate or to interfile them in the general collection has been a topic of debate. Librarians have interfiled them partly for the students' dignity and partly in the belief that the students will benefit in the long term by using the whole library. The books are often called "Quick Reads" and are color coded just as other collections such as "Historical Fiction" or "Mystery" are color coded. If your computerized circulation system permits it, you could keep circulation statistics on these special books in order to refine selection decisions.

THREE - Encourage the LEP students to take ownership of the library by displaying classroom projects--their writings, art works, science projects. Train advanced level LEP students to be peer aides for the beginners, and allow total translations if necessary. The library focus is not English language learning, nor library access learning. Celebrate the holidays of all the countries represented in your school with colorful displays and music.

One really fabulous example of what a librarian did, to involve the language minority students in the library, is the Carrillo Heritage Center in a public elementary school in Tucson, Arizona. Four years ago, at the time of this story, sixty percent of the students were Hispanics or Native Americans. The librarian partnered with classroom teachers in a large reading/interviewing/writing project that resulted in the publication of three student-written books of great vitality that are reminiscent of the Foxfire books. The books are Tales Told In Our Barrio, Celebration In Our Pueblo, Our Barrio, Celebrations In Our Pueblo, and Festival Of Foods. The Festival Of Foods includes information gathered in interviews with grandparents about desert plants and herbs used in folk medicines. Sales of the books helped pay for the project. In addition, the Carrillo Heritage Center includes books, audio-visual materials, historical photo collections, an art gallery, and a participatory Readers' Theatre program. This land of library media center obviously requires a librarian of energy and inspiration! It provides a model for partnership programs that can be developed between librarians and classroom teachers of ESL, art, photography, science, and drama.

FOUR - Set up reading incentive programs in partnership with the classroom and reading teachers. Bend the usual rules by allowing books read in the students' own languages, visual format for reporting on books read, and way below grade level books. Also, if you run a book fair, insist that the company you deal with provides a good selection of books that the LEP students will buy with gusto and read with pleasure.

FIVE - If you have an encyclopedia on CD-Rom, magazine files on databases, or microfiche readers, purchase printers for each piece of equipment so that the LEP students, reading in a foreign language, can print out what they need more time to read. Convince your local educational television station to give you a decoder to print closed captions that are on some television programs. The printed captions will compensate for lack of aural comprehension.

SIX - Many students, not just LEP students, are "turned on" to education by audio-visual media. Teach them how to operate the AV equipment, and make supplies available for them to produce their own filmstrips, and audio and video tapes. The visual medium opens new avenues for expression and for demonstrating content learning. If you have an AV Club, involve the LEP students in the club. Helping to run the video camera at school concerts or football games, or even just delivering films to classrooms, will enable these students to feel a part of the school community.

SEVEN - You can probably think of other Ideas. Here's one more: If you as librarian are involved in inviting speakers to the school, invite people from the immigrant community to talk to any interested classes about cultural topics--dance, music, crafts--or about the immigrant experience, or history, or to tell folktales from their countries. When you do this, be sure parents of LEP students know about the event so that they can participate in a school program that they have a stake in. And on this theme, invite these parents to be volunteers in the library just as warmly as you invite the other parents. The initial awkwardness with language will quickly dissipate in the benefits you both will experience.

The Classroom Teacher's Role

Let's move on to the teacher's role in a partnership arrangement with the librarian. I think of our teacher role as that of advocate for our students. Librarians have incredibly fragmented jobs. They answer to teacher and student requests in all curricular areas, to administrators' needs, to school system level goals for progress and networking; and they deal not only with nice, static books, but with increasingly complex and time consuming electronic equipment. So unless we wave our arms around a bit, our LEP students may not be a priority item for the librarian. Be an advocate.

Students need planned visits to the library for, essentially, two areas of learning. First, they need to learn how to use the resources available. These lessons include:

- the overall organization of the library and how to use call numbers;
- the location of books, magazines, newspapers, and media of interest and use to them;

- the use of the card catalog, computers, and any special technology;

- the function and uses of reference materials;

- the operation of video and other audio-visual equipment.

Second, students need planned visits to the library to establish habits of reading for pleasure and for learning.

Teachers can suggest and organize cooperative lessons plans with the librarian to teach the use of library resources. Be aware of the language used--simple syntax, simple and repetitive vocabulary, lots of visuals, analogies, hands-on direct experiences, and, when all else fails, laughter. The librarian may assume more aural competence than exists. We need to be explicit for the student about the focus of the lesson, and we need to write down in summary form what the librarian is teaching so it can all be reviewed back in the classroom.

Another part of the advocacy role is to remind the librarian about the backgrounds of students and their mental pictures, or lack of pictures, about a library. Know that many students come from countries where there were no libraries, or collections were outdated or censured, and the borrowing procedures discouraged any thought of taking a book home. Many libraries in third world countries have books only, no media. In many, the librarian is an authority figure, not to be approached.

In libraries, students may feel overwhelmed by the sheer quantity of materials. They may feel daunted by the organizing patterns, the automated tools, and the complexity of indexes and catalogs. Library organization is built on alphabetizing using the English alphabet, which may still be a very foreign tool.

Now: we've brought the students into the library and introduced them to the resources. Libraries are not just places to read encyclopedias. We need to grapple with the necessity for encouraging habits of reading. Research indicates that reading just reading--is the most efficient and effective way to acquire long-term retention of another language. Krashen, one of the most flamboyant second language acquisition researchers, insists that "reading appears to be the best kind of comprehensible input for vocabulary development". A study by Anderson, Wilson, and Fielding found that "among all the ways children spend their time, reading books was the best predictor of several measures of reading achievement". Apparently vocabulary in context, grammar rules, and story structure are picked up by the eyes and sorted out in the brain when a person is genuinely engaged in the act of reading.

How do we convince students to read voluntarily? Teachers can invite the librarians into classrooms to do what they love to do: read stories to the students. Short stories, folktales, articles from magazines, parts of biographies, whatever. It's a good way for the students to meet the librarian on a friendly, non-authoritarian basis. The students experience, at first hand, the pleasures and benefits that reading brings.

What happens when the students then dash off to the library to partake of these pleasures? Are there reading materials for them? If not, you will agree that those students are denied equal access to the library. And that is a serious matter.

Collection Development

So we come to collection development. Its first topic is funding. Before despair sets in, let me tell you a true story that unfolded in Fairfax County.

One year one of the high schools got a new librarian. She looked around and found almost no books on the shelves that were appropriate for the population of LEP students who by then equalled one half of the school enrollment. One half of the students were shut out of the library resources. So she set out to find and apply for all the grants of money she could locate.

First, she realized that a rigorously constructed three-year development plan would give focus and legitimacy to requests for money. So she took stock of the collection and of the current and projected LEP student population. ESL teachers participated in this phase of the plan. Then she wrote proposals to the PTA, the school principal, the administrative area office, the central school system office, professional organizations, and even The Washington Post newspaper. Get ready to gasp. She found forty-five thousand dollars.

Then she had to spend it. No easy task. It was quite a struggle for a high school librarian to know what to buy for students reading on everything from a second grade level on up. The most important thing that happened was a paradigm shift in her thinking. One day she began to think of her school as.....School--instead of....High School. The library served all students, of every ability, not just people who happened to read above a seventh grade level. This was a very important mental shift, one that she recommends to us all.

Next, she invited several publishers' representatives to display their wares, and she invited the ESL classroom teachers to come to the display and select books. They said, "Ooo, I like that and that and that and that." She bought them all. She bought, for example, one hundred and fifty titles in the New True Books Series from Children's Press. She bought hundreds of nominally elementary school titles. Her goal was to buy books that were culturally and age appropriate and that were at every reading level in every content area.

I wish you could see the collection. It truly covers every aspect of the curriculum. There are books about the Bill of Rights, the AIDS and drug crisis, rainforests, gravity and magnetism, auto mechanics, theatre, and American history. Geography is examined from Landsat photos of planet Earth and from the individual lives of families in many countries. The texts, written at second grade level and up, are interesting and appropriate to the high school students. The collection is so filled with visually stunning books that even the Gifted and Talented, Advanced Placement, native English speaking seniors are excited. Everyone in the school has benefitted, not just the students she originally set out to serve.

The keys to this accomplishment, in a time of fiscal austerity, were a sound, multi-year plan and a vision of possibility founded on necessity.

Realistically, most of us don't have forty-five thousand dollars and cannot invite in publishers' reps to show all their offerings. How can you stretch your budget and where can you go to locate good materials?

Here's one example of stretching a budget : In Canada, in areas where bilingual immersion education requires that librarians purchase materials in both English and French, some libraries are attempting cooperative collection development and interlibrary loan between groups of schools. In Fairfax County it was suggested that this kind of networking be tried out between high schools and the elementary and intermediate feeder schools. Each library would have a replacement fund of, say, one to two hundred dollars to pay for borrowed materials that were lost. Public libraries already do interlibrary loans, and now that school libraries are computerizing their circulation systems, linking data bases is a logical next step. I know I am ignoring the personnel requirements, but we must have vision.

Now, where can you locate reliable materials to buy?

The review media, such as Booklist, Journal Of Youth Services In Libraries, and School Library Journal, are the first sources. They periodically focus some reviews of books and media on certain immigrant groups. Organizations such as BETAC, The Consortium for Educational Equity, the Council on Interracial Books for Children, the Japanese American Curriculum Project (which deals with all Asia cultures, not just Japanese), the Network of Educators on Central America (in Washington, D.C.), and The Literacy Volunteers of New York City are also excellent sources. They all have annotated catalogs or lists of offerings.

You can also visit local elementary school libraries and ask the librarians for advice. Drop in the bookstores. Examine materials at vendors' displays at professional conferences, and collect bibliographies from conference presenters. In addition to the general book publishers, there are a dozen ESL publishers producing excellent materials.

Bring ESL teachers into the process. In Northern Virginia two years ago, the WATESOL Secondary Interest Group purchased more than a dozen series of Hi-Lo reading books, such as the Tom and Ricky, High Adventure, Everything's Different, Hopes and Dreams, and America Structural Readers series. ESL teachers from several school systems, including Fairfax County, had their students read the books and critique the series. Several groups of students critiqued each series. From this year-long effort came a recommended list of Hi-Lo readers that was distributed to all the school librarians. This was a excellent example of partnership.

This leads us into the topic of what materials to purchase.

The downside of the Hi-Lo series is that, because they are published inexpensively to make them available in quantity, they are generally paperback books, quite small and flimsy, and difficult to keep track of in a library collection. Some librarians also question the quality of mass-produced series. But if we are going to offer the students lots of books they can read successfully--well, librarians and teachers need to get together and find acceptable compromises.

Finding suitable fiction remains a problem. For the reader to understand a story, a certain amount of speed in reading has to be built up, or else the reader's short-term memory cannot retain the essential information about what is going on. If a LEP student has to struggle with a great deal of new vocabulary that is not explained by the context, with flashbacks or foreshadowings in the storyline, with narrative and dialogue in difficult verb tenses, or with long, syntactically complex sentences, then the reading will fail.

There are suitable fiction books to buy--and there are undoubtedly many on your library shelves now--it is just identifying them that proves difficult. Librarians and teachers must read a great deal and make lists of titles. Interestingly, an article in an autumn, 1991, issue of TESOL Journal reported a survey that showed that novels over seventy-five pages long are seen as too long to tackle by may LEP students.

Finding nonfiction and biographies is not a major problem. Look for new vocabulary to be defined in context or visually, for clear sentence structure, and for age appropriate illustrations. It is important that simplified factual information must remain accurate in its reporting, and that interpretations based on the reduced body of facts must not be skewed. Look for charts, tables, maps, timelines, and other visuals that convey large chunks of information outside of the sentence format. These serve the cognitive capabilities of the readers who are still struggling with English sentence structure.

Magazines are a inexpensive and lively medium that contain short, straightforward, engaging reading matter. Again, visit a good elementary school library. You'll find Cobblestone, covering U.S. history, Calliope, covering world history, and Faces, covering cultural geography. All are superior monthly magazines at a third or fourth grade reading level, but of interest to any age person. As an example, the June 1990 Faces contained ten articles about ancient Mexico, ranging from architecture to mythology to popcorn.

Other magazines to look at are Current Science, Creative Kids, Plays, and Sports Illustrated For Kids.

Another purchase to consider is comic books. Why not? They are a medium rich in vocabulary that is defined by the illustrative context. The "Classic Comics" contain good tales. The "Asterix The Gaul" series will teach history (sometimes skewed but always amusing); and the "Tintin" series has achieved hardback respectability. ESL students may even decide to share comics from their home countries with their classmates. Now, that's reading!

Research shows that when students read in their own languages, their English reading is pulled along. The growth in underlying cognitive abilities in the students' native language facilitates the cognitive development that is so essential for tackling the academic studies. So buy some books in the students' languages, and, if possible, at different reading levels in those languages.

Keep your feelers out for translations. For example, Permabound Books offers over eight hundred books translated into Spanish. Childrens Book Press publishes colorful bilingual picture books with illustrations done by native artists. Steck-Vaughn has a new, beautiful series of biographies of famous Hispanics; each page has the text in both English and Spanish. The Japanese-American Curriculum Project offers many books in several Asian languages.

Also, subscribe to foreign language magazines like Mas, a Spanish language magazine of fashion and culture, and Tu, a Spanish Seventeen, and Canh Tan, a Vietnamese language biweekly magazine. Look for newspapers published in the immigrant communities. Encourage the students to contribute magazines and newspapers their families have bought. The library can offer a refuge where kids can read and relax without the barriers of language. When the library serves the whole school population, this becomes a vision of the multicultural integration of students that is possible throughout the school.

Buy also books on cassette tape so that students can enjoy books that are beyond their comfort level of reading. Ask the Reading Teacher in your school to find excellent student readers to record books, and then package the tapes and books for check-out.

Establish a really excellent collection of study prints, photographs, and maps. Even consider realia: rocks and bones, historical memorabilia, art and other cultural objects. Building up such a collection could be the focus of a proposal for funds.

And finally, don't forget your professional collection. The ESL teachers can probably suggest books and journals that would keep them abreast of advances in the ESL/Bilingual Education field, and that would inform the general education teachers about methods of dealing with limited English proficiency students in their classrooms.

No one person can accomplish all these ideas, especially if the ideas are seen as tasks added on to already full schedules. But we can help each other, and ourselves and best of all, our students by forming partnerships. Partnerships to brainstorm ideas, define needs, and decide on priorities. Partnerships to set goals, to form action plans, and to share the work. Librarians and teachers. What better partners could there be?

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The Importance Of The Teacher To Multiculturalism

Submitted By

Maryann Fallek

If the whole truth is not told, is it lying? It could be. If they did not know the whole truth, are they lying? If they forgot the whole truth, are they lying? If the people know the whole truth and chose to omit particular parts, are they lying? If they argue that the omitted parts are irrelevant or unnecessary, are they lying? If they argue that in the interests of time, space or learning objectives such parts are best omitted, are they lying? If their arguments are valid, are they lying? If their arguments are invalid, are they lying? Maybe not. But regardless something very bad may well be happening.

However, in an effort to be positive, I make certain assumptions. First I assume that historians and teachers know and do what is necessary to remember their content--the whole truth. Second, I assume that many omissions result from careful and well-reasoned deliberation as to inherent value of the information and its relative importance in terms of time, space and learning objectives. Even so, it remains possible that some omissions may be inappropriate and some may even reflect conscious or unconscious bias.

Obviously, conscious or unconscious bias by omission is bad. However, omissions for whatever reason can have serious negative consequences. Some argue that because women and minorities have been oppressed that their individual achievements and contributions pale when compared to their counterparts. However, it is the very oppression that makes it wrong and unfair to compare or rank their respective achievements and contributions with those of men or non-minorities. Additionally, the fact that achievements and contributions were made despite the oppression underline the special skills and talents possessed by these women and minorities. It is important not only for women and minorities but all of us to learn about these gifted women and minorities. The message is loud and clear--women and minorities are not inherently inferior. The message is one of hope. This is why we teachers must be committed to knowing, remembering and telling the whole truth. We teachers must be inclusive. We teachers have a responsibility to help all young people develop a positive view of self, others and the world. That will not occur if women and minorities are excluded from what children are taught. It is equally important that what children are taught about women and minorities is the truth.

The curriculum must include women and minorities and that information should be the truth. It is inappropriate and unnecessary for the truth to be sacrificed in the inclusion effort. It is an outrage for any social studies teacher to be indifferent to the truth. It is unacceptable for a teacher to agree with attorney William Kunstler that "it is irrelevant whether Tawana Brawley had actually been abducted and raped by a group of white men...because the story had 'contextual validity' and was compatible with 'situated knowledge'."[1] In other words, Kunstler and many others believe that because what happened to Brawley could have happened and would have accurately reflected existing societal racism, it matters not that it never actually happened. Such indifference to truth does not belong in a classroom.

However, it is not inappropriate for the State, as New York has done, to require inclusion of women and minorities and to include among its educational goals an understanding and appreciation for cultural diversity within the national identity. Nevertheless, reality requires choices. There is a lot to know and our children are ignorant. The children lack knowledge, skills and understanding. There often are pressures of time, space and the learning objectives. Choices as to what specifically to teach and learn must be made. A critical question sometimes arises as to who decides what specifically is taught and learned. Who should decide? The teacher? The central administration? The building administration? The student? The parents? The community? The business people? The board of education? The state education department? The state government? The federal government?

The teacher should decide. The teacher is responsible. The teacher is held accountable. The teacher is the expert. The teacher has the credentials and experience. The teacher is not indifferent to the truth. The teacher knows the objectives and goals for each and all the students. The teacher has no vested interest. The teacher has no hidden agenda. Certainly the teacher should be aware of and sensitive to the needs and concerns of the various stakeholders in education. Honest and open dialogue should occur. But in the end the teacher should decide and be held accountable for the decisions.

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NATIONAL SCIENCE TEACHERS ASSOCIATION

Usage Is Never Good Or Bad But Thinking Makes It So
(Joos 1962)

Submitted By

Frances E. Blake

Introduction

Ms. Frances E. Blake is a second-year student in Education, Florida State University, Tallahassee, Florida. Ms. Blake's interests lie in multilingual/multicultural education. (I received her permission to submit this article to NYSCEA for publication in the NYSCEA 1992 monograph: Multi-Culturalism: Perspectives, Challenges, Problems.)

Blake emphasizes in her article that the word choices you use may cause the listener to prematurely draw certain conclusions or judgements about you. Teachers need to come to grips with personal biases, and expand their cross-cultural awareness before they are able to accept and effectively work with culturally diverse students. Blake points out the need for teachers to be more concerned about the substance, or the underlying erroneous assumptions about the intelligence of the speaker if the form of what is said does not meet the norms established for Standard English. Careful attention to the substance of Blake's assertions will enable teachers to work more effectively with students whose language usage varies greatly from what we hold to be correct and indicative of intelligence. Blake suggests as teachers "...we listen to what our students are saying instead of putting them in boxes labeled by our biases and limited knowledge about the nature of language."

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Usage Is Never Good Or Bad But Thinking Makes It So

Submitted By

Frances E. Blake

Do you watch your language in certain company? What word selections do you make when speaking to your boss, the president of an important organization, an acquaintance, a good friend, a lover, or a child? Do you fear your word choices may lead your listener to certain conclusions or judgements about you? Most people do--at least people who are conscious of their language use. To find out, the next time you're chatting with your best friend and your boss passes by, pay close attention to any shifts in tone, word choice, form or idiomatic expressions. What is your thinking behind the choices you make? What are your assumptions about language use? What's the real meaning of "ain't"?

Last summer I participated in a grant workshop on cultural awareness and bias. We were told we had to become aware of our own biases before we could see other cultures in an objective light. The faculty members involved in the workshop all taught at a small, private liberal arts college in rural Ohio. We all agreed that we needed to expand our cross-cultural awareness. I noticed an open mindedness and a willingness to examine oneself among my colleagues in the sessions on the Japanese and Arab culture, but when we began the section on African-American culture, I sensed some hostility in the room. This issue was definitely closer to home. English, my colleagues argued, was not a second language for African-Americans; they should learn how to speak English "right"!

One day, Sheila, a recent graduate from the small, liberal arts college, returned to share with the faculty her experience as a Black on a predominantly White campus. As she walked into the seminar room full of her former professors, she appeared stiff and uncomfortable yet determined to speak about her frustrations. She told the story of having to learn about slavery from an insensitive White male who used the Black students in the class as examples during class discussions. When she left, the other faculty members reasoned that what Sheila had to say was "inappropriate." In fact, they asserted, proof of her inappropriateness and lack of credibility was the language she used. "For example," they explained, "she pronounced the word 'ask' wrong; she said, 'aks' instead of 'ask.'" I couldn't quite follow their logic, but

somehow they decided that she should know how to pronounce the word "ask" by her senior year in college, and since she hadn't even learned that, she probably didn't pay attention to learn much else.

My colleagues reasoning seemed to be, "If the form isn't appropriate, then neither is the message." As a linguist, I realized the absurdity of their logic. From a sociolinguistic perspective, such thinking is illogical. On the other hand, I thought, other factors could also contribute to the situation. For instance, not only was the professor White, but he was male; or should I say, not only was Sheila Black, but she was female. Did these "educators" really intend to discredit Sheila just because of the "mis"pronunciation of a word? I wondered if they would have said this if they knew that the original pronunciation of the word "ask" was "aks" centuries ago? But even if they didn't know the derivation of the word, didn't they know that the pronunciation of an utterance has little or nothing to do with its underlying logic--or does it? This incident is a good example of biases about language appropriateness and correctness. My colleagues didn't view Sheila as an individual who learned Standard English in school but spoke another dialect of English at home. They expected her to use Standard English as well as they did, coming from their White, middle-class neighborhoods.

What about you? The last time you heard someone use the expressions "ain't," "she don't," or "he nice," what did you assume about the intelligence of the speaker? Interesting assumption, but it's not based on the facts about language. Why else would there be a difference between answering the phone, "this is she" and "this is her"? When would you say, "I'm doin' good" and "I'm doing well"? Probably we're all afraid to use "incorrect" forms in certain company, the expressions that are "socially stigmatized" or the ones that we couldn't say in front of grown ups when we were kids. The fact is that, socially, the type of language we use tells a story about our social class, education, origin and ethnicity. And, unfortunately, it leads people to reach certain conclusions about our credibility or aptitude for logical thinking.

So, language needs to be appropriately used within a given speech community. Standard English forms are not inherently better because of the sounds of the words; they're better because our thinking makes them so. Any judgements as to the superiority or inferiority of language use reflect social biases, not conclusions based on any facts about the nature of language systems. Here are some common facts about language. You can then, come up with your own conclusions in view of these facts:

1) **All languages and varieties of language are equally logical** (Wolfram 1970)

To illustrate, the expression, "I ain't got no time for nothin'" might be considered "illogical" by speakers of Standard English who don't want to allow for the use of double negatives. However, many other languages, such as French, Spanish and even German, employ double and triple negatives for emphasis. Further, in English literature of the 13th and 14th centuries, double and triple negatives were viewed as having "one underlying negative which is then 'spread' through the rest of the sentence" (Wolfram & Fasold, 1974). With this in mind, the reasoning which considers the above utterance "illogical," is itself rejected as illogical by linguists.

2) **All languages are self-contained systems which are perfectly adequate as communicative systems** (Wolfram 1970)

Teachers who have heard the expression, "he nice," have concluded that the student in question was "cognitively deficient" because of the absence of the copula, the linking verb. These teachers also ignored facts from other languages, such as Russian, where there is no copula realization in the present tense. From the point of view of the linguist, it is again illogical to assume retarded language or cognition simply because this expression does not occur, or "should" not occur according to Standard English. In other words, the suggestion that diverse language forms have cognitive limitations is to ignore facts about language systems.

3) **Language is learned in the context of the community** (Wolfram 1970)

Children hear language and use language; they don't care about grammar. They learn the language that surrounds them in their every day activities, especially the language of the home. Even babies can assign meaning to language. Also, children are excellent imitators. The question is, "What exactly are they imitating?" Here's an example that illustrates my point. A teacher in an elementary school asked the students to write something. One student raised his hand and said, "Ain't got no pencil." The teacher, irritated at his "inappropriate" language

use, began a series of conjugations: "I don't have any pencils; you don't have a pencil; they don't have pencils ..." When the teacher finished her monologue, the child, perplexed, responded, "Ain't nobody got no pencils?" Like any other child, this child "heard" only the truth value of the utterance (Brown 1987:31). He had learned language in the context of a different community and the language which was "meaningful" to him was the language of the community of which he was a member. Standard English is not natural, everyday language in these cases. In fact, in cases such as this one, Standard English is much more like a second language.

4) **Any normal child has the equipment to deal with the logical operations underlying language** (Chomsky 1968)

As of yet, no factual evidence leads to the logical conclusion that different dialects impede the fundamental processes of human thought. Nevertheless, some educators insist that these forms indicate "illogical thought," "underdeveloped language," "lazy minds." When teachers view children in this way, they might, in fact, be creating this reality for the children by discouraging them from "gifted" extra-curricular activities, by making judgements about the intelligence of their students entirely on the basis of language usage.

This last assertion has been defied by many English teachers.

5) **The surface form of expression has nothing to do with its underlying logic** (Chomsky 1968)

Educators always ask about "ain't" and "got": "aren't they 'lazy' or 'bad' English?" Are we simply going to stand by and allow the English language to degenerate?" Clearly, I would agree that we need to teach these students Standard English because it is a prerequisite for success in our society. This is the reason why, even with all this information, I continue to "watch my tongue" in order to "fit in" with certain crowds and use language appropriate to my surroundings. What I am emphasizing here is that teachers take advantage of what linguists know about the nature of language so that they can maintain a nonbiased attitude in the classroom. Then they will be less likely to conclude that students who speak nonstandard forms of English have a speech pathology or, worse yet,

low intelligence. These teachers will also be more skeptical of the results of standardized tests since such tests presume mastery of Standard English.

What linguists request is not that we alter Standard English, but rather that we change our attitudes and beliefs to establish a basic respect for all language varieties as linguistic codes within a social context. Each code, therefore, has independent linguistic capacity which is neither "better" nor "worse" than other codes. Instead, linguists focus on the underlying reason for communication: to convey messages. The most crucial contribution that linguists can make to education concerns teacher attitudes.

Let's listen to what our students are saying instead of putting them in boxes labeled by our biases and limited knowledge about the nature of language. Sheila will never be heard by my fellow teachers because of their long-held beliefs about language and their fixed ideas about language correctness and appropriateness. The content of her message, however, reflected her frustration that the White male history professor continues, probably to this day, to teach racist views in his college level courses and, while doing this, treats his students of color with insensitivity when discussing their heritage.

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Section II: NYSCEA CONSTITUENT ASSOCIATIONS AND AFFILIATES

Dr. Patricia Baker
NEW YORK STATE COUNCIL FOR THE SOCIAL STUDIES: NYSCSS
Regents Letter
NEW YORK STATE SOCIAL STUDIES SUPERVISORY ASSOCIATION: NYS4A
Anna May Filor
NEW YORK STATE SOCIAL STUDIES SUPERVISORY ASSOCIATION: NYS4A
NATIONAL SCIENCE TEACHER'S ASSOCIATION: NYSTA/NSTA
Terry Dean
NEW YORK STATE TEACHERS OF ENGLISH TO SPEAKERS OF OTHER LANGUAGES: NYSTESOL
Bill Collins
NEW YORK STATE ASSOCIATION OF MATHEMATICS SUPERVISORS: NYSAMS
Antonia (Tony) Cortese
NEW YORK STATE UNITED TEACHERS: NYSUT
NATIONAL COUNCIL FOR THE SOCIAL STUDIES: NCSS
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NEW YORK STATE ASSOCIATION OF SCHOOL PSYCHOLOGISTS: NYASP
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NEW YORK STATE ASSOCIATION OF BILINGUAL EDUCATION: NYSABE
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SCHOOL LIBRARY MEDIA SECTION OF NEW YORK LIBRARY ASSOCIATION: SLMSNYLA
Dr. Sophie Jeffries
NEW YORK STATE ASSOCIATION OF FOREIGN LANGUAGE TEACHERS: NYSAFLT
Dr. Patricia Barbanell
NEW YORK STATE ART TEACHERS ASSOICATION: NYSATA

NEW YORK STATE COUNCIL FOR THE SOCIAL STUDIES: NYSCSS

Creating Thematic Units With A Multicultural Focus

Submitted By

Dr. Patricia Baker

Mark Twain observed in INNOCENTS ABROAD that "Travel is fatal to prejudice, bigotry and narrow-mindedness, and many of our people need it sorely...Broad, wholesome, charitable views cannot be acquired by vegetating in one's little corner of the earth."[1] Last fall (September/October 1991) I was fortunate enough to win a study tour fellowship through the auspices of the Japan Foundation. The Japan Foundation is funded by the Japanese government and has the avowed purpose of promoting global understanding and tolerance of difference. Each person who applies for a fellowship writes a proposal in which (s)he pledges to complete some project.

For the primary part of my project, I decided to combine interests in multiculturalism, global studies and elementary education into one basic project, a thematic or integrated unit for third grade students on Japanese culture and society. The creation of a such a unit is the primary focus of this article. However, first I will give a brief rationale for a multicultural focus for such units and mention some related obstacles teachers confront.

Why a Multicultural/Global Education Focus?

While multiculturalism seeks to help students understand peoples in our own country, one function of multicultural education is to aid students to understand people from a global perspective."[2] Unfortunately most children do not travel extensively in their own country, let alone abroad. Twain, undoubtedly is correct, travel can be a great influence on our perceptions of others, sort of "up close and personal." However, most of what the typical third grader, for example, learns about a culture is several generations removed from any semblance of a first hand view. Textbooks, no matter how new or glossy, tend to be somewhat lifeless by themselves. And textbooks, for a variety of reasons, occupy an important position in the teaching of children.

In this era of instant communication and in a world where various cultures are increasingly more closely bound together, a global perspective is now a necessity for all, not something that others need to consider. As teachers we must be committed to the development of attitudes and values which embrace diversity and the realization that we all need to cooperate in making this a world society where various cultures can be better understood, tolerated and even appreciated.

In order to accomplish this goal both within and outside our nation, one of our most important activities must be teaching children how to recognize and avoid stereotypical behavior. Negative stereotypes are frequently the basis for prejudice and ethnic and racial hatred. They generally arise because of a lack of information and a limited understanding of other cultures and/or negative attitudes toward difference. If teachers are to adequately teach about other cultures, they need to be able to emphasize similarities as well as differences in culture and present information that is as accurate as possible.[3]

Obstacles

From my own experiences with several hundred graduate and undergraduate students and numerous teachers in many varied districts, I have found that elementary education professionals are very interested in the concepts, activities and goals associated with diversity, multiculturalism, ethnicity, diversity, etc. However they face dual pressures resulting from a lack of content background and the fact that they teach at a level where the curricular emphasis is usually on reading.

Many teachers also express strong concerns on how to integrate such social studies syllabus goals as decreasing egocentric, ethnocentric and stereotype perceptions; increasing the ability to empathize and develop constructive attitudes toward diversity; and developing concepts such as interdependence and change into their particular classroom. This is a special challenge in light of the crowded curriculum elementary teachers face. Many teachers also express a lack of confidence in their abilities to teach children in such a manner as to accomplish those goals, many of which are attitude and value derived.

Because middle childhood has been found to be an important period in children's international socialization, it is particularly important that teachers attempt these goals. Gilliom and Remy, for example, wrote in "Social Education" in the late 1970's that: "Indeed, the period from about eight to thirteen

years of age may well be unique in that it represents a time before too many stereotypically rigid perspectives dominate children's views of the world, and yet a time in which cognitive development is sufficiently advanced to make a diversity of viewpoints accessible."[4] They and others such as the members of the New York State Social Studies Review and Development Committee (SSRDC) indicated in "One Nation, Many Peoples," that current research indicates a real need to introduce global education at the elementary level.[5]

This report offers, as do many other sources, worthwhile thoughts about the characteristics of an effective approach to global education and multiculturalism. One of these encompasses the idea that global education should involve all areas of the curriculum.[6] Links to language arts, music, art, physical education, science and even math are both possible and desirable. Dr. Donald Bragaw, former President of the National Council for the Social Studies and Bureau Chief of the New York State Bureau of Social Studies Education, was fond of stating that "teachers are going to teach reading and as those children have to read something, they might as well read social studies content."

Thematic Units and Multicultural Approaches

In order to further such thinking, especially at the elementary level, it is worthwhile looking at the thematic unit approach promoted by proponents of the whole language philosophy. This philosophy concerns itself with the idea that to separate out reading from writing from speaking from spelling, etc. is to oppose how most children learn. It is a holistically oriented philosophy which lends itself well to the incorporation of social studies and other curricular areas into a curriculum which builds upon the commonalities and interests of children.[7] Japan, for example, makes a excellent basic theme for such a unit because of its preeminent position in the world as well as for the richness of its culture.

While to some teachers, many of the basic ideas behind the thematic or integrative unit really may not be new, such units should be seriously considered by elementary teachers because of the potential for demonstrating the integration of knowledge, improving motivation to learn, and saving time. Perhaps most important is the opportunity to really immerse the student in the culture selected as the theme of such a unit.

As James Banks has illustrated in many of his writings, the lowest level of teaching ethnic content involves the contributions approach, which tends to focus on heros, holidays, and discrete cultural elements.[8] The problem with this approach is that we skate across the surface of many cultures making it difficult to avoid the creation of stereotypes. In fact there is a good chance that we unintentionally are creating them.

Even when teachers do a full unit, misinformation can lead to negative stereotyping. Welton and Mallan describe the kindergarten teacher who had the children make necklaces of colored macaroni as part of a unit on Native Americans. Of course, the probability is very high that no Native American ever wore a macaroni necklace.[9] Thus, the often described "Heros and Holidays" approach is even more of a problem because it adds superficiality to possible inaccuracy of information. While this approach has some usefulness and may be better than ignoring teaching about other cultures, other approaches are considered more effective.

Banks' level two (of four) is the additive approach where content, concepts, themes and perspectives are added to the curriculum without changing its structure.[10] While not the highest level, this approach likely is quite appropriate for use with third graders. It also adds the possibility of including the perspectives of different groups which is characteristic of the transformation approach (level three of Banks' approaches.)[11]

In New York State the social studies syllabus for third grade focuses on communities around the world. Students study communities within the nation in grade two and go onto more extensive thinking about the locality, state, nation and world regions in subsequent grades. Teachers are encouraged to use both western and nonwestern societies in furthering student knowledge, skills, conceptual and attitudinal development. Because third grade students are entering that middle childhood period, it is important to encourage thinking about diverse cultures, particularly in relation to the United States. In short, here is an excellent time to develop desired attitudes and values as well as skills and knowledge.

The Unit Process: A Closer Look

1. **DECIDING ON A THEME**, especially a multicultural one can be a product of expediency rather than the importance of a particular theme. We all tend to be influenced by what we know and what

materials we possess. In selecting Japan as a culture to be examined, I knew that I would have to do some real thinking because my academic background is much more solid in American studies. Still I know enough from recent reading to know that Japan is a fascinating culture and one that is very much linked to the United States through historical and economic ties. Whatever the unit topic may be, the teacher will have to do some digging in order to create a really comprehensive thematic unit.

2. **ORGANIZING TO CREATE** is very important. At the November 1991 NCSS convention in Washington, I was fortunate to participate in a workshop presented by members of the Santa Fe City School District. This group utilized superior original materials based on the use of Mexico as a theme. They also created a comprehensive plan for organizing to create. Basically, there was acceptance of the fact that excellent thematic units require considerable effort. This generally means that a single teacher working alone is going to find this type of endeavor difficult and time consuming. It makes considerable sense to break up the work and utilize a team approach. Not all teachers are equally facile at writing, nor do they need to be. In creating a unit there is plenty to do and the strengths and interests of several can be utilized. Some or all can be editors; others can develop or seek out materials, activities and other resources.[12] It has been proven many times that the old adage, "Two heads (or several) are better than one," has much to recommend it. Because of the amount of background reading and information and materials that need to be acquired, a team approach makes a lot of sense.

3. **ACQUISITION OF BACKGROUND INFORMATION** on the culture as well as finding similar work that may already be published somewhere also make sense. As was mentioned earlier, too frequently a superficial understanding of the culture leads to the creation of stereotypes rather than the destruction of same. Obviously if the teacher's background is deficient, disservice is done to the idea of presenting ideas and information which contribute to the children's understanding of the culture. Teachers can gain valuable information about a culture such as Japan by reading journal articles such as those regularly published in "Social Education" or "Social Studies And The Young Learner." (See the notes and resources listed at the end of this article for recent articles printed on the topic of Japan or how to teach about Japan.)

4. **ESTABLISHING BROAD OBJECTIVES OR GOALS** for each subject area probably should be the next step. I say probably because realistically curriculum units may be written on several levels at the same time. Despite what people in teacher education like me often tell our students, frequently we devise objectives as we read content or acquire activities. We tend to jump around doing several things at once. But objectives are very important to set direction and also for evaluation purposes.

While working on my own unit on Japan, I found that the state social studies syllabus made sense to me for the first time. I found myself dividing my objectives (and content) for the social studies part of the unit into perspectives (historical, geographic, social, cultural, political and economic.) Actually my broad objectives in social studies were derived directly from the syllabus understandings, concepts and suggested skills and attitudes. (Refer to the grids in Figure 1 and 2 for examples.) I also consulted with science education expert Walter Brautigan while doing science objectives. Teachers should not hesitate to consult with any subject specialists they may know. Many teachers find developing webs to be very useful in developing a unit. In a thematic unit, a grid of some type or a web fosters thinking about the other subject areas and how everything connects.

As I was writing the social studies part of my unit for third grade, I decided to focus primarily on geography and cultural/social aspects of Japan. These areas lend themselves well to dealing with my concern with similarities and differences so important to avoiding the development of stereotypical thinking. It is also necessary to make important connection between these students and their Japanese counterparts. One way is to focus on current cultural attributes that may be closer to the student's interest and understanding.

5. **COLLECTING (OR CREATING) LEARNING ACTIVITIES AND OTHER RESOURCES** is the fun part of working with any thematic unit. The possibilities are so endless that restraint has to be practiced. If you are a new teacher or lack resources, your nearest library, often a college one, can put you in contact with a vast array of possibilities through the ERIC system. This warehouse of information is readily retrievable for use by teachers. Some additional suggested sources for Japan will be listed at the end of this article. A very useful article by Hoge and Allen from "Social Studies and the Young Learner" will give you many places to seek out information and some outstanding ideas for teaching about other cultures. One of the ideas described in their article was the utilization of children's questions about what they would like to know about the particular culture.[13]

6. **USING RESOURCES IN VARIOUS WAYS** can add to the effectiveness of materials and activities. For example, look at how slides are utilized. Frequently, when slides of a culture such as the Japanese are shown, we are treated to a travelogue of what came first, second, etc. on someone's trip. Much more effective with elementary children is to group slides around focus topics such as the geographic features, religion, food, American influences, school life and sports. In dealing with the concepts of similarity and difference, alternate slides that show the variety of life in Japan (or any culture chosen for study.) For example, slides or pictures of large cities such as Tokyo can be alternated with pictures of rice farmers gathering the harvest in the traditional fashion. Modern factories can be contrasted with skilled crafts artists such as potters and makers of musical instruments. All the while comparisons could also be made to American culture so that students are able to see that not only are there similarities and differences amongst the Japanese but also some of these are the same or different as traits in their own culture.

7. **OTHER TASKS THAT CAN BE UNDERTAKEN** include rewriting reading materials at different grade levels to be utilized in cooperative learning groups, for example. Making up artifact kits for the children is another useful project. One does not have to go to Japan to acquire games, food, newspaper articles, products produced in Japan or other items that reflect the culture such as chopsticks and slippers. Creating a communication link with a school in the culture of your choice can be a very rewarding endeavor.

A creative twist on utilizing such a school link includes a suggestion made by Cushner in a recent article in "Social Education." He describes how to teach writing skills while promoting student understanding of the subjective elements of a culture. Partnership Story Projects involve students from both cultures in writing and illustrating a story up to the point of climax when the story is sent to the other children for conclusion.[14] It could be useful for the children also to finish their own story as well so that differences and similarities could be examined.

8. **EVALUATION** is important but here is an opportunity to use more authentic types of assessment. Participation projects along with portfolios of oral and written work are important areas to consider in dealing with evaluation in an elementary situation. Remember too that the development of group communication and self management skills are also important ingredients in the learning of children

at any age. Checklists that follow the objectives set for the unit are particularly useful in keeping an accurate record of everyday or everyweek perceptions of the children's progress. It is to hoped that teachers avoid paper and pencil tests which focus solely on discrete facts.

Summary Comments

While no one technique is a panacea, certainly thematic units have much to recommend them. Students who are immersed in a culture, whose room is decorated to compliment, who can engage in writing and reading activities that compliment the topic, whose science and other subject areas are closely correlated with the topic under consideration are exposed to the way subject matter areas overlap and inter-relate with one another.

If the subject of the theme is another culture, the possibilities for enhancing multicultural and global education objectives is great. Teachers do need to be aware that with middle childhood students they have an excellent opportunity to really work on promoting attitudes and values conducive to these same objectives. The same need for encouragement of attitudes of tolerance and abilities to take the perspectives of others are component qualities of both multicultural education and global education.

JAPAN: *SCIENCE RELATED OBJECTIVES (Samples)

CONCEPTS: e.g. Environment

CONTENT	SKILLS	ATTITUDES/VALUES
CLIMATE AND WEATHER Typhoons Temperature, seasons Earthquakes	Comparing Reading graphs and charts Making graphs and charts	Recognizing the limitations of human endeavors Career considerations
LANDFORMS Volcanos and hot springs Mountains Lakes Islands (archipelago) Rivers Bays Seas Straits Ocean	Measuring distance Reading and interpeting maps Classifying Observing Model building	Recognizing the value of natural resources Concern for earth's environment Respect for difference
ENVIRONMENTAL CONCERNS Nuclear Polution Fishing Waste disposal	Writing Math Skills,i.e., counting, estimating, etc. Predicting	
PLANTS AND ANIMALS Indigineous plants & animals Pets (dogs & cats esp.)	Hypothesizing	

Figure 1

*Appreciation to Dr. Walter Brautigan for his input.

JAPAN: SOCIAL STUDIES RELATED OBJECTIVES (Samples)

CONCEPTS: e.g. Difference, Similarity, Change, Empathy

CONTENT TOPICS	SKILLS	ATTITUDES/VALUES
SOCIAL/CULTURAL PERSPECTIVES		
Food Religion Education Entertainment Housing Sports & Games Pets Family Life Dress Music Arts Holidays Other customs	Use of chopsticks Japanese language Common phrases and words (speak) Facility with Ikebana Orgami Locating Information Drawing inferences Generalizing	Appreciation of difference Building of tolerance and objectivity Interest in other cultures Appreciation of change Acceptance of an increasingly interdependent world

Figure 2

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NEW YORK STATE SOCIAL STUDIES SUPERVISORY ASSOCIATION: NYS4A

Dear Members of the Board of Regents:

The New York State Social Studies Supervisory Association endorses the concept of multicultural education. They recognize that "by the year 2000, 1 out of 3 children in the New York public schools will be minority."

New York State Social Studies Supervisory Association has helped social studies supervisors work with teachers in order to provide New York State's children with multiple perspectives about our nation and our world, taking care that State syllabi, local curricula and daily lessons are "thoughtful, scholarly and a political" as well as appropriate to the developmental and experiential stage of the student's development.

Multiculturalism is a longstanding and highly praised facet of New York social studies education.

New York State Social Studies Supervisory Association understands that educational change can only take place in a climate which is:

. positive rather than negative.

. harmonious rather than divisive.

. productive rather than counterproductive.

. unifying rather than polarizing.

New York State Social Studies Supervisory Association recommends as a first step in creating a climate for change, that recognition be given to the long term learning efforts of social studies educators to bring meaning to students of our complex and diverse nation and world by:

- developing local curricula which emphasizes multiple perspectives and interpretations.
- utilizing a variety of sources and teaching techniques.
- integrating disciplines in classroom lessons.
- teaching writing as a means of understanding and expressing concepts.
- teaching critical thinking skills in order to analyze history.

New York State Social Studies Supervisory Association understands that no "restructing of the curriculum and teaching of social studies in New York State classrooms," no matter the amount of money spent on in-servicing, can be successful without enlisting the active support of those who bear the daily responsibility in the classroom.

New York State Social Studies Supervisory Association recommends that multicultural education in New York move forward within the framework of the following questions:

- "What then is the American...?
- What are the "values, characteristics and traditions which we share in common"?
- How do we "respect and honor the diverse and pluralistic elements" which have shaped our nation and our world?

NEW YORK STATE SOCIAL STUDIES SUPERVISORY ASSOCIATION: NYS4A

Ways To Implement Multiculturalism: Twenty-One Lessons For American History With A Multicultural Focus

Submitted By

Anna May Filor

Barbara Jordan, Henry G. Parks, Alvin Ailey, Garrett Morgan, Granville Woods, Dorie Miller, Benjamin O. Davis, Jr., Nat Love, Wallace Terry, John Harold Johnson, Ralph Bunche, Rose Yalow, Mother Jones, Sojourner Truth, Mary McLeod Bethune, Maya Angelou, Angela Davis, Fannie Lou Hammer, S.I. Hayakawa, Daniel Inouye, Patsy Mink, Betty Lee Sung, Maxine Hong Kingston, Judith Resnick, Rita Moreno, Mary Antin, Buffy St. Marie, Mary Church Terrell, Anais Nin, March Fong Eu, Edmonia Lewis, Georgia O'Keeffe, Beverly Sills, Leontyne Price, Marian Anderson, Kjung-Wha Chung, Dolores Huerta, Cesar Chavez, Alice Walker, Jeanette Rankin, Ella Grasso, Carrie Chapman Catt, Alice Paul, Ida Wells Barnett, Zora Neale Hurston, Lorraine Hansberry, Nikki Giovanni, Harriet Beecher Stowe, Harriet Tubman, Frederick Douglass, William Loyd Garrison, Amodeo Peter Giannini, Mother Cabrini, Fiorella LaGuardia, Shirley Chisholm, Marva Collins, Mohammed Ali, Denmark Vesey, Herman Badillo, Richard Rodriquez, Crazy Horse, Chief-Joseph, Chief Seattle, Red Cloud, Vine Deloria, et al, et al, etc., etc...

Are these people found somewhere, sometime, or even any time in your history class. Why not? Why not include them and others in your classes to illustrate the political, military, economic, cultural, literary, and social history of the USA. Let us remember and teach E pluribus unum and not encourage E pluribus "dis"unia.

Teachers have a mighty, challenging, invigorating, and wonderful responsibility to teach the truth about American History. Our students have a right to know that America is an experiment--and for many an experience of searching for freedom and equal justice, as well as achieving comfortable and rich lives, and a higher standard of living.

America has dual dreams: the first is the dream of economic betterment and a high standard of living (see Bill Cosby Huxtable Family shows); and the second is the dream of democratic rule and civil rights, as well as the pursuit of one's religious freedom (see Trinity Broadcasting).

The following lessons may help in the American History classroom. There are Twenty-One Lessons: Sample Materials, Films and lessons for United States History and Government classes with a multicultural emphasis. (Be sure to use a variety of methods and materials in each class period).

1. Compare "I Have a Dream" speech of Martin Luther King, Jr. to Abraham Lincoln's "Gettysburg Address." Have copies of each speech for the students. Show pictures of each man. Use tape and/or VCR of Martin Luther King's work. Discuss the meaning of the American Dream. (Plan for a two day lesson.)

2. Show one part of film series Eyes On The Prize about the Edmund Pettus Bridge and the Selma March. Discuss importance of Voter Registration. Use reading on death of Viola Liuzzo from Free At Last: A History Of The Civil Rights Movement And Those Who Died In The Struggle, published by Teaching Tolerance, A Project of the Southern Poverty Law Center, 1989, (pp. 76-77). Bring lesson to closure by having students discuss, then write essay of their choice selecting the bravest person in the historical incident: Lyndon Baines Johnson, Martin Luther King, Jimmie Lee Jackson, Reverend James Reeb, Viola Gregg Liuzzo. (Plan for 3 day lesson.)

3. Read "She Walked Alone" (American Dream by Lew Smith). Discuss the 1957 experience of Elizabeth Eckford. Show "Crisis at Little Rock". Have students analyze the historical figures involved such as President Eisenhower, Governor Faubus, and the nine students who integrated Central High School and assistant principal Elizabeth Huckaby. Have students select which one person was their favorite person in the "Crisis at Little Rock and explain why. (Plan for a three day lesson.)

4. Select a film such as "Murder In Mississippi" about James Chaney. Andrew Goodman and Michael Schwerner. Introduce by playing folk song by Tom Paxton on "Goodman, Schwerner and Chaney,". Or show film on murder of Medgar Evers and have students participate in an analysis of social justice and human beings living sacrificial lives. (Plan on a three day lesson.)

5. Study "Paul Robeson: A Man And His Music" and use Reasoning With Democratic Values, Volume 2. Discuss whether racism or Robeson's personality impacted his difficulties and destruction. Have students write their opinions after group analysis. (Plan on a two day lesson.)

6. Use Brian Lanker's book, I Dream A World, xerox and cover life stories of Leontyne Price, Unita Blackwell, Daisy Bates, Myrlie Evers, and Betty Shabazz. Have students break up into groups to choose the woman they most admire and discuss why they made this choice. Have a panel explain why each group picked the woman it did and present this to class. (Plan on a two day lesson.)

7. Use film and book by Wallace Terry on African-American soldiers in Vietnam, Bloods. Discuss PTSS or PTSD in reference to Gene Woodley, Charles Strong, Robert L. Mountain, Fred Cherry and Joe. Discuss the meaning of "battlefield brothers." Discuss the movie Glory and identify Denzel Washington's Oscar. Lead into next lesson on heroes. (Plan on a two day lesson.)

8. Read excepts from the first Black Air-Force General's Autobiography, Benjamin O. Davis, Jr., American. Discuss the problems and achievements of Black soldiers in American History. Illustrate with pictures of Buffalo Soldiers, Dorie Miller and the Tuskeegee Airmen. (Plan on a one day lesson.)

9. Play Tom Paxton's song "Jimmy Newman" about Vietnam War and analyze who, where, when, what and several of the emotions in song. Read about the death of Thurman Schockley a 19 year old Black soldier and his name on "The Wall," from a 1982 Washington Post article. Play "Born On The Fourth Of July" and show Ron Kovic's book. Discuss the consequences of war. Hold up book, To Heal A Nation, by Jan Scruggs and as the teacher speaks, show page after page, the list of names of the 59,000 American War dead from our longest War. Some student will comment "so many!" Read from Dear America: Letters Home From Vietnam, the letter from William R. Stocks' Mom. Discuss the consequences of war. Incorporate reading by Puerto Rican soldiers from book, Everything We Had: An Oral History Of 33 Soldiers by Al Santoli and readings of nurses from Pieces Of My Heart, or Lynda Vanderwater's memoir describing PTSS. (Plan on a one to three day lesson.)

10. During study of unit on Industrial Age, have reports on business and labor leaders, for example, Asa Phillip Randolph, Mother Jones, Cesar Chavez, John Harold Johnson, Henry G. Parks. Have students share their research with the class. Show 11 minute film, Wrath Of Grapes, about the UFWA and Cesar Chavez. (Plan on two days for library research and two days in class.)

11. Once on the Women's Rights Unit cover people like Mary McLeod Bethune, Frances Perkins, Maya Angelou, Alice Walker, Fannie Lou Hammer, Jeanette Rankin, Mary Antin, Mother Cabrini et al. Have students analyze the life and contributions of these women after research reports have been completed and then discuss which person sacrificed the most or was the most interesting. Ask which woman would make the best mother for each student.

12. Show United States Postal stamps and mention Elvis Contest and show postcard, and then use book from United States Post Office, I Have A Dream, about 28 stamps on African-Americans. Illustrate stamps of W.E.B. DuBois, Ida Wells Barnett, Jan Matzeliger, A. Philip Randolph, Jackie Robinson, et al. Have students create a stamp of a famous African-American, Asian-American, Native-American or other Ethnic-American.

13. Either read the poems or show the film-strip by Guidance Associates on Prejudice And Poetry. Cover the following poetry or readings: "Harlem," "The Invisible Man," "Varied-Paterned Lace," "Man-The-Man Hunter," parts of The Fixer and To Kill A Mockingbird, the words of Chief Wa-Samen, The Strawberry Statement, Shylocks's speech, "I Am a Jew," from Merchant Of Venice, and "I Wonder Why." Class should have list of works of literature and should discuss and choose favorites and explain why they made these choices. Then students should share examples of prejudice they have known or seen in their own lives. (Plan on a two day lesson.)

14. Role-play the Congressional Committee Hearings of Supreme Court Justice Clarence Thomas. Discuss the governmental power of appointment and confirmation (PASA - the President appoints the Senate approves). Debate the different sides pro and con of the confirmation hearings of Thomas. Ask students, "How would you have voted? Why? Defend your position in an essay." (Plan on one day preparation and one day presentation.)

15. Ethnic Music Lesson: Divide class into two teams to confer in order to guess answer for mystery musical selection. Each team has one turn. If answer is missed, the other team may guess. Team with highest score wins chocolate kisses. Each student receives sheet with ethnic groups, e.g., Greek, Sioux, Jamaican, Vietnamese, etc. Class discusses ethnicity in America using, for example, churches such as Italian Roman Catholic or Irish or German Roman Catholic churches, or use examples of geographic parts of cities like Little Italy, Chinatown and neighborhoods by ethnic group. After brief discussion, play songs such as "Volga Boatman," "O Solo Mio," "I Feel Like a Motherless Child," "La Cucaracha," "All Through The Night," and parts of albums by Duke Ellington and Scott Joplin, etc. Be sure to use a variety of music such as Reggae, Israeli Music, Polish polkas, etc. Be sure to have 10 to 20 selections for the game. It may be necessary to give clues to songs by mentioning hints to discover and identify Ethnic groups. (This should be a one day lesson.)

16. For a motivating lesson on Native Americans or Indians, use song "My Country, 'Tis of Thy People You're Dying," by Buffy Sainte-Marie, Gypsy Boy Music, Inc., 1966. Prepare the students to be tolerant of the vibrato of the singer's voice. Play song as students follow song sheet. Analyze song stanza by stanza. Be sure to discuss the meaning of "Choke on your blue-white-and scarlet hypocrisy," and "the eagles of war whose wings lent you glory were never no more than carrion crows:" as well as the meaning of the title. This should be an intense, in-depth, one day lesson dealing with the emotions expressed in the song. The historical events described in the song should be highlighted by the students. They should choose the event or item that upset them the most and explain why it did so. (Plan on a one day lesson.)

17. Use three Indian readings by Sitting Bull, Tatanga Mani, and Red Cloud. Each student should have a copy of the readings. Teacher will read each reading and then break up class into groups. Within groups students will discuss meaning of each reading and then each student will write a summary of the words of the three chiefs. The group selects the one reading most meaningful to its members and shares with the rest of the class. (One day.)

18. Ethnic Origins Of Words: Develop lists of words of Spanish, Indian, French, English, African origin. Use map to study geographic ethnic names of places. Sample words: ranch, patio, Pueblo, fiesta, canyon, lariate, Florida, Colorado, Mexico, Dakota, New Rochelle, New Paltz, Albany, New Orleans, Jazz, Germantown. Have students investigate the origin of names of cities and towns, places and terms. Study words of teenage language and Black English and discuss and share celebrating our diverse yet common heritage.

19. Chinese-American's rich history can be illustrated by showing "Chinese Sewing Woman" from the series Silk Screen. Material from the New York Times series on "Bitter-Sweet Chinese American Experiences" should be read. Students will discuss the problems and difficulties of the immigrant group and other immigrants. Each student will write a Diary selection for one day in the life of the Chinese Sewing woman.

20. Use Richard Rodiquez's book Hunger Of Memory, Bantam Books, 1982 and read about his private and public language. Read from Crisis In The Classroom, by Charles Silberman, Vintage Book, 1971, pp. 56-57, about Dr. Leonard Covello's experience as a school boy when he received abuse and prejudice and was forced to give up his Italian Culture to become successful. This he did and became the first Italian-American principal in New York City Schools. Have students compare the experiences of each man and relate to their own life.

21. Read the words of Chief Joseph from the book, Bury My Heart At Wounded Knee. Have the students check the worksheet under YOU for literal, interpretive and applied meanings of the sentences. Place the students in cooperative learning groups of 3-5. Have the students give checkmarks for the GROUP. Caution the students that they must reach concensus. Have class discussion of the reading and selection of the title.

LESSON 13

Words of Chief Parra Wa-Samen

It was not begun by us.

It was you who sent out the first soldier and we sent out the second.

But the soldiers fired on us and since that time there has been a noise like a thunderstorm.

And we have not known which way to go.

There are things that you have said to me that I do not like. They are not sweet like sugar, but bitter like gourds.

You said you wanted to put us together on a reservation to build us houses and make us medicine lodges.

I do not want them.

I was born upon the Prairie where the wind blew free and there was nothing to break the light of the sun.

I was born where there were no enclosures and where everything drew free breath.

I want to die here and not within walls.

So why do you ask us to leave the rivers and the Sun, and the wind and live in houses.

Do not ask us to give this up. Do not speak of it.

Or is it too late?

LESSON 17

INDIAN READINGS:

Sitting Bull

What treaty that the Whites have kept has the Red Man broken? Not one. What treaty that the White man ever made with us have they kept? Not one. When I was a boy the Sioux owned the world: the sun rose and set on their land; they sent ten thousand to battle. Where are the warriors today? Who slew them? Where are our lands? Who owns them? What white man can say I ever stole his land or a penny of his money? Yet, they say I am a thief. What white woman, however lonely, was ever held captive or insulted by me? Yet they say I am a bad Indian. What white man has ever seen me drunk? Who has ever come to me hungry and left unfed? Who has ever seen me beat my wives or abuse my children? What law have I broken? Is it wrong for me to love my own? Is it wicked for me because my skin is red? Because I am a Sioux; because I was born where my father lived; because I would die for my people and country?

Tatanga Mani

Oh, yes, I went to the White Man's schools. I learned to read from school books, newspapers, and the Bible. But in time I found that these were not enough. Civilized people depend too much on man-made printed pages. I turn to the Great Spirit's book which is the whole of creation. You can read a big part of that book if you study nature. You know, if you take all your books, lay them out under the sun, and let the snow and rain and insects work on them for a while, there will be nothing left. But the Great Spirit has provided you and me the opportunity to study in nature's university, the forest, the rivers, and the mountains, and the animals which include us.

From the Autobiography of Tatanga Mani, a Stoney Indian.

LESSON 17

Mahpiua Luta, or Red Cloud, a principal chief of the Oglala Sioux, was born at the fork of the Platte River, Nebraska, in 1822. Throughout his life he fought every attempt of the whites to drive a road through Powder River country to the gold regions of Montana. A treaty in 1851 gave the whites the right to pass through Indian Territory. They proceeded to disregard the treaty by building forts and attempting to open roads. In 1866, at a council at Fort Laramie, Wyoming, Red Cloud repeated his refusal to endanger the hunting grounds of his people, and angered by the lack of good faith of the whites, defiantly addressed his people.

Red Cloud

Hear Me, Dakotas. When the Great Father at Washington sent us his chief soldier (Major General William Harney) to ask for a path through our hunting grounds, a way for his iron horse and road to the mountains and the western sea, we were told that they wished merely to pass through our country, not to tarry among us, but to seek gold in the far west. Our old chiefs thought to show their friendship and good will. When they allowed this dangerous snake in our midst....

Yet before the ashes of the council fire are cold, the Great Father is building his forts among us. You have heard the sound of the white soldier's axe upon Little Piney. His presence here is an insult and a threat. It is an insult to the spirits of our ancestors. Are we then to give up their sacred graves to be plowed for corn? Dakotas, I AM FOR WAR.

LESSON 18

AMERICAN STUDIES

ETHNICITY: Americans are culturally pluralistic, they are a diverse people, Many nationalities, religions, races exist in the USA.

ETHNICS: Referring to or characteristic of a group of people, such as a racial or national group, who share a common language and culture.

WASP British English Welsh Scotish

Irish Cuban Latino Spanish

Puerto Rican Greek French German

Italian Czech Russian Polish

Austrian Danish Swedish Finnish Black

Lithuanian Serb Croatian Hungarian

Ibo Falana Kikyu Mandinka Hausa

Japanese Chinese Korean Ashanti

Ecuadorian African Liberian Nigerian Arab

Phillippino Mexican Lebanese Salvadorian

Portuguese Haitian Dominican Vietnamese

Lao Cambodian Indian American Indian

Cherokee Sioux Apache Mohawk Jewish

Latvian Estonian Ukranian Israeli

Palestinian Jordanian Noweigian Iranian Afghan

Jamaican West Indian Brazilan Argentinian

Chilean Columbian Turk Hawaiian

Slav Latvian

LESSON 21

Helinmot Tooyalaket (Chief Joseph) Of The Nez Perces

The earth was created by the assistance of the sun, and it should be left as it was...The country was made without lines of demarcation, and it is no man's business to divide it...I see the whites all over the country gaining wealth, and see their desire to give us lands which are worthless...The earth and myself are of one mind. The measure of the land and the measure of our bodies are the same. Say to us if you can say it, that you were sent by the Creative Power to talk to us. Perhaps you think the Creator sent you here to dispose of us as you see fit. If I thought you were sent by the Creator I might be induced to think you had a right to dispose of me. Do not misunderstand me, but understand me fully with reference to my affection for the land. I never said the land was mine to do with it as I chose. The one who has the right to dispose of it is the one who has created it. I claim a right to live on my land, and accord you the privilege to live on yours.

Brown, Dee. Bury My Heart At Wounded Knee. New York: Bantam Books, 1970, p. 300.

(Taken from Lesson presented at NYSCSS Conference)

LESSON 21

Based on the statements by Chief Joseph, place a check-mark beside the statement(s) with which you agree in the column marked "YOU".

LEVEL I: Literal Meaning

What did the author say?

YOU		GROUP
_____	It is no man's business to divide up the land	_____
_____	White men were sent by the Creator to exterminate Indians.	_____
_____	Whites went to give Indians worthless lands.	_____
_____	Indians love Mother Earth.	_____

LEVEL II: Interpretive Meaning

What did the author mean?

YOU		GROUP
_____	Indians live in harmony in nature and do not try to control it.	_____
_____	Chief Joseph hated white people.	_____
_____	Chief Joseph did not believe in private ownership of real estate.	_____
_____	Chief Joseph was an ecologist.	_____
_____	Chief Joseph was a Christian.	_____
_____	Indians had more right to the land than whites.	_____
_____	Indians hate white people.	_____

LEVEL III: Applied Meaning

What principal applies?

YOU		GROUP
_____	The Lord giveth and the Lord taketh away.	_____
_____	Human dignity is not bounded by culture.	_____
_____	Live and let live.	_____

CIRCLE ONE OF THE FOLLOWING AS AN APPROPRIATE TITLE FOR THIS ARTICLE:

Cultural Clash Dignity
Hostility Arrogance
Other: _____

NSTA: NATIONAL SCIENCE TEACHERS ASSOCIATION

Background Paper: Multicultural Science Education

The United States is but one nation among many in a global society which consists of people from many diverse cultural and ethnic backgrounds. The term "multicultural" is used to reflect this pluralism in culture and ethnicity. Citizens throughout the world today are coming to appreciate the beauty and strength of global pluralism. We are aware the strength of any nation is ultimately dependent upon the productivity and general welfare of all citizens. A nation can no longer fail to cultivate and harvest the fruits of the minds of all its students. Many societal institutions and organizations in our global, multicultural society will play a major role in establishing an environment in which interaction between diverse groups flourishes. None, however, will play a more significant role than schools in providing science programs which nurture all youth academically, physically, and in the development of a positive self-concept.

Our global society is becoming more dependent upon knowledge and application of science. We know that all students can learn and be successful in science. Yet, we know that culturally diverse students must have access to quality science educational experiences to assure this success and to provide them with the knowledge and opportunities to become successful participants in our global society. Scientific literacy must be a major goal of science education, world-wide. Attaining this literacy can be accomplished regardless of socioeconomic background, ethnicity, or culture. To attain this and other goals, it is necessary for science teachers universally to become knowledgeable about students' cultural learning styles and instructional preferences in order to meet their needs and foster success in science. In addition to instructional strategies, curricular content must reflect and incorporate this diversity.

A more specialized goal of science education is providing meaningful science instruction and experiences for students who will become scientists and engineers. Since the total student population includes those who do not see the possibility of becoming scientists, engineers, or science teachers, science teachers world-wide have a responsibility to assist students to understand and explore opportunities in these specialized careers.

A NATIONAL SCIENCE TEACHERS ASSOCIATION POSITION STATEMENT:

Multicultural Science Education

Our global society consists of people from many diverse cultural backgrounds. As members of the National Science Teachers Association, we appreciate the strength and beauty of cultural pluralism. We are aware that our welfare is ultimately dependent upon the productivity and general welfare of all people. Many institutions and organizations, in our global, multicultural society play major roles in establishing environments in which unity in diversity flourishes.

NSTA must work with other professional organizations, institutions, and agencies to seek the resources required to ensure effective science teaching for culturally diverse learners if our nation is to achieve a position of international leadership in science education:

1. Scientific literacy must be a major goal of science education worldwide and for all children;

2. We must believe all children can learn and be successful in science; further, the resources of nations must be committed to this end;

3. Nations must cultivate and harvest the minds of all children;

4. Schools must provide science education programs that nurture all children academically, physically, and in development of a positive self-concept;

5. Culturally diverse children must have access to quality science education experiences that enhance success and provide the knowledge and opportunities required for them to become successful participants in our democratic society;

6. Curricular content and instructional strategies selected for use with culturally diverse children must reflect, as well as incorporate, this diversity;

7. Science teachers must be knowledgeable about children's learning styles and instructional preferences which may be culturally related;

8. Science teachers have the responsibility to expose culturally diverse children to career opportunities in science, technology, and engineering.

NEW YORK STATE TEACHERS OF ENGLISH TO SPEAKERS OF OTHER LANGUAGES: NYSTESOL

Multicultural Classrooms, Monocultural Teachers

Submitted By

Terry Dean

> Remember gentlemen, John Chrysostom's exquisite story about the day he entered the rhetorician Libanius' school in Antioch. Whenever a new pupil arrived at his school, Libanius would question him about his past, his parents, and his country.
>
> Renan, LaReforme intellectuelle et morale

Sometimes more than others, I sense the cultural thin ice I walk on in my classrooms, and I reach out for more knowledge than I could ever hope to acquire, just to hang on. With increasing cultural diversity in classrooms, teachers need to structure learning experiences that both help students write their way into the university and help teachers learn their way into student cultures. Now this is admittedly a large task, especially if your students (like mine) are Thai, Cambodian, Vietnamese, Korean, Chinese, Hmong, Laotian (midland Lao, lowland Lao), Salvadoran, Afro-American, Mexican, French, Chicano, Nicaraguan, Guatemalan, Native American (Patwin, Yurok, Hoopa, Wintu), Indian (Gujarati, Bengali, Punjabi), Mexican-American, Jamaican, Filipino (Tagalog, Visayan, Ilocano), Guamanian, Samoan, and so on. It may take a while for the underpaid, overworked freshman composition instructor to acquire dense cultural knowledge of these groups. But I have a hunch that how students handle the cultural transitions that occur in the acquisition of academic discourse affects how successfully they acquire that discourse. The very least we can do, it seems to me, is to educate ourselves so that when dealing with our students, in the words of Michael Holzman, "We should stop doing harm if we can help it" (31).

Some would question how much harm is being done. If enough students pass exit exams and the class evaluations are good, then everything is OK. Since we want our students to enter the mainstream, all we need worry about is providing them the tools. Like opponents of bilingual education, some would argue that we need to concern ourselves more with providing student access to academic culture, not spending time on student culture. But retention rates indicate that not all students are making the transition into academic culture equally well. While the causes of dropout are admittedly complex, cultural dissonance seems at the very least to play an important role. If indeed we are going to encounter "loss, violence, and compromise" (142) as David Bartholomae describes the experience of Richard Rodriguez, should we not be directing students to the counseling center? And if the attainment of bi-culturalism in many cases is painful and difficult, can we be assured, as Patricia Bizzell suggests, that those who do achieve power in the world of academic discourse will use it to argue persuasively for preservation of the language and the culture of the home world view? (299) This was not exactly Richard Rodriguez's response to academic success, but what if, after acquiring the power, our students feel more has been lost than gained? I think as teachers we have an obligation to raise these issues. Entering freshmen are often unaware of the erosion of their culture until they become seniors or even later. Like Richard Rodriguez, many students do not fully realize what they have lost until it is too late to regain it. Let me briefly outline the problem as I see it and offer some possible solutions.

The Problem

A lot is being asked of students. David Bartholomae describes the process: "What our beginning students need to learn is to extend themselves, by successive approximations, into the commonplaces, set phrases, rituals and gestures, habits of mind, tricks of persuasion, obligatory conclusions, and necessary connections that determine 'what might be said' and constitute knowledge within the various branches of our academic community" (146). "Rituals and gestures, tricks of persuasion" mean taking on much more than the surface features of a culture. Carried to an extreme, students would have to learn when it is appropriate to laugh at someone slipping on a banana peel. When we teach composition, we are teaching culture. Depending on students' backgrounds, we are teaching at least academic culture, what is acceptable evidence, what persuasive strategies work best, what is taken to be a demonstration of "truth" in different disciplines.

For students whose home culture is distant from mainstream culture, we are also teaching how, as a people, "mainstream" Americans view the world. Consciously or unconsciously, we do this, and the responsibility is frightening.

In many situations, the transitions are not effective. Several anthropological and social science studies show how cultural dissonance can affect learning. Shirley Brice Heath examines the ways in which the natural language environments of working-class Black and white children can interfere with their success in schools designed primarily for children from middle-class mainstream culture. The further a child's culture is from the culture of the school, the less chance for success. Classroom environments that do not value the home culture of the student lead to decreased motivation and poor academic performance (270-72). In a study of Chicano and Black children in Stockton, California schools, John Ogbu arrives at a similar conclusion. Susan Urmstron Philips analyzes the experiences of Warm Springs Native American children in a school system in Oregon where the administrators, teachers, and even some parents thought that little was left of traditional culture. But Philips shows that" children who speak English and who live in a material environment that is overwhelmingly Western in form can still grow up in a world where by far the majority of their enculturation experience comes from their interaction with other Indians. Thus school is still the main source of their contact with mainstream Anglo culture" (11). Philips describes the shock that Warm springs, Native American children experience upon entering a school system designed for the Anglo middle-class child. Because of differences in the early socialization process of Native American children (especially in face-to-face interaction), they feel alienated in the classroom and withdraw from class activities (128).

Pierre Bourdieu and Jean-Claude Passeron examine how the cultural differences of social origin relate directly to school performance (8-21). Educational rewards are given to those who feel most at home in the system, who, assured of their vocations and abilities, can pursue fashionable and exotic themes that pique the interest of their teachers, with little concern for the vocational imperatives of working-class and farm children. Working-class and farm children must struggle to acquire the academic culture that has been passed on by osmosis to the middle and upper classes. The very fact that working-class and farm children must laboriously acquire what others come by naturally is taken as another sign of inferiority. They work hard because they have no talent. They are remedial. The further the distance from the mainstream culture, the more the antipathy of mainstream

culture, the more difficulty students from outside that culture will have in acquiring it through the educational system (which for many is the only way):

> Those who believe that everyone would be given equal access to the highest level of education and the highest culture, once the same economic means were provided for all those who have the requisite "gifts," have stopped halfway in their analysis of the obstacles; they ignore the fact that the abilities measured by the scholastic criteria stem not so much from natural "gifts" (which must remain hypothetical so long as the educational inequalities can be traced to other causes), but from the greater or lesser affinity between class cultural baits and the demands of the education system or the criteria which define success with it. (Working-class children) must assimilate a whole set of knowledge and techniques which are never completely separable from social values often contrary to those of their class origin. For the children of peasants, manual workers, clerks, or small shopkeepers, the acquisition of culture is acculturation. (Bourdieu and Passeron 22)

Social and cultural conditions in the United States are not the same as in France, but the analyses of Bourdieu, Passeron, Heth, Ogbu, and others suggest interesting lines of inquiry when we look at the performance of students from different cultures and classes in U.S. schools. Performance seems not so much determined by cultural values (proudly cited by successful groups), but by class origins, socio-economic mobility, age at time of immigration, the degree of trauma experienced by immigrants or refugees, and the acceptance of student culture by the mainstream schools. Stephen Steinberg argues in The Ethnic Myth that class mobility precedes educational achievement in almost all immigrant groups (131-32). I really do not believe that Black, Native American, and Chicano cultures place less emphasis on the importance of education than Chinese, Jewish, Vietnamese, or Greek cultures do. We do not have over one hundred Black colleges in the United States because Blacks don't care about education. I have never been to a Native American Studies Conference or visited a rancheria or reservation that did not have newsletters, workshops, and fund-raisers in support of education. Bourdieu and Passeron's analysis suggests that educational success depends to a large extent on cultural match, and if an exact match is not possible, there must at least be respect and value of the culture children bring with them. Acculturation (assimilation) is possible for some, but it is not viable for all.

Acculturation itself poses problems. Jacquelyn Mitchell shows how cultural conflict affects the preschool child, the university undergraduate, the graduate student, and the faculty member as well. Success brings with it, for some people, alienation from the values and relationships of the home culture. "In fulfilling our academic roles, we interact increasingly more with the white power structure and significantly less with members of our ethnic community. This is not without risk or consequence; some minority scholars feel in jeopardy of losing their distinctive qualities" (38). The question Mitchell poses is, "How can Blacks prepare themselves to move efficiently in mainstream society and still maintain their own culture?" (33) Jacqueline Fleming, in a cross-sectional study of Black students in Black colleges and predominantly white colleges, found Black colleges more effective despite the lack of funding because Black colleges are more "supportive" of students (194). Long before the recent media coverage of racial incidents on college campuses, Fleming noted that "all is not well with Black students in predominantly white colleges" (106). And in California, the dropout rate of "Hispanics" (a term that obscures cultural diversity much as the term "Asian" does) is greater than that of any other group except possibly Native Americans. But despite gloomy statistics, there is hope.

Theoretical Models For Multicultural Classrooms

Several theoretical models exist to help students mediate between cultures. In "Empowering Minority Students: A Framework For Intervention," James Cummins provides one:

> The central tenet of the framework is that students from "dominated" societal groups are "empowered" or "disabled" as a direct result of their interactions with educators in the schools. These interactions are mediated by the implicit or explicit role definitions that educators assume in relation to four institutional characteristics of schools. These characteristics reflect the extent to which (1) minority students' language and culture are incorporated into the school program; (2) minority community participation is encouraged as an integral component of children's education; (3) the pedagogy promotes intrinsic motivation on the part of students to use language actively in order to generate their own

knowledge; and (4) professionals involved in assessment become advocates for minority students rather than legitimizing the location of the "problem" in the students. For each of these dimensions of school organization the role definitions of educators can be described in terms of a continuum, with one end promoting the empowerment of students and the other contributing to the disabling of students. (21)

Like Bourdieu, Cummins sees bicultural ambivalence as a negative factor in student performance. Students who have ambivalence about their cultural identity tend to do poorly whereas "widespread school failure does not occur in minority groups that are positively oriented towards both their own and the dominant culture, (that) do not perceive themselves as inferior to the dominant group, and (that) are not alienated from their own cultural value" (22). Cummins argues that vehement resistance to bilingual education comes in part because "the incorporation of minority languages and cultures into the school program confers status and power (jobs for example) on the minority group" (25). But for Cummins, it is precisely this valuing of culture within the school that leads to academic success because it reverses the role of domination of students by the school.

Shirley Brice Heath's model is similar to Cummins'. The main difference is that she focuses on ethnography as a way for both teachers and students to mediate between home and school cultures. A consideration of home culture is the only way students can succeed in mainstream schools, increase scores on standardized tests, and be motivated to continue school: "Unless the boundaries between classrooms and communities can be broken, and the flow of cultural patterns between them encouraged, the schools will continue to legitimate and reproduce communities of townspeople who control and limit the potential progress of other communities who themselves remain untouched by other values and ways of life" (369). Like Cummins, Heath aims for cultural mediation. As one student stated: "Why should my 'at home' way of talking be 'wrong' and your standard version be 'right?'... Show me that by adding a fluency in standard dialect, you are adding something to my language and not taking something away from me. Help retain my identity and self-respect while learning to talk 'your' way" (271). Paulo Freire, on the other hand, wants those from the outside to totally transform mainstream culture, not become part of it: "this, then, is the great humanistic and historical task of the oppressed: to liberate themselves and their oppressors as well" (Pedagogy 28).

Yet in almost all other respects, Freire's model, like Cummins' and Heath's, is grounded in a thorough knowledge of the home culture by teachers, and actively learned, genuine knowledge by the student. Each of these models has different agendas. Teachers should take from them whatever suits their teaching style, values, and classroom situations. I would simply encourage an inclusion of the study of the wide diversity within student cultures.

Teaching Strategies For Multicultural Classes

Cultural Topics

Culturally oriented topics are particularly useful in raising issues of cultural diversity, of different value systems, different ways of problem solving. Several successful bridge programs have used comparison of different cultural rituals (weddings, funerals, New Year's) as a basis for introducing students to analytic academic discourse. Loretta Petrie from Chaminade University in Hawaii has a six-week summer-school curriculum based on this. Students can use their own experience, interview relatives, and read scholarly articles. Reading these papers to peer response groups gives students additional insights into rituals in their own culture as well as making them aware of similarities and differences with other groups. I have used variations of Ken Macrorie's I-Search paper (Olson III-22) to allow students to explore part of their cultural heritage that they are not fully aware of. One Vietnamese student, who was three years old when she came to America, did a paper on Vietnam in which she not only interviewed relatives to find out about life there but sought our books on geography and politics; she literally did not know where Vietnam was on the map and was embarrassed when other students would ask her about life there. Several students whose parents were from the Philippines did research that was stimulated by the desire to further understand family customs and to explain to themselves how the way they thought of themselves as "American" had a unique quality to it. One student wrote:

> For over eighteen years I have been living in the United States. Since birth I have been and still am a citizen of this country. I consider myself a somewhat typical American who grew up with just about every American thing you can think of; yet, at home I am constantly reminded of my Filipino background. Even at school I was reminded of my Filipino culture. At my previous school, the two other Filipinos in my class and I tried to get our friends to learn a little about our culture.

But classmates were not always open to cultural diversity, and their rejection raised the central question of just how much you have to give up of your culture to succeed in the mainstream society:

> During the Philippine presidential election, there were comments at my school that we Filipinos were against fair democracy and were as corrupt as our ex-President Marcos. Also it was said that Filipinos are excessively violent barbaric savages. This is partly due to our history of fighting among ourselves, mostly one group that speaks one dialect against another group of a different language within the islands. Also maybe we are thought savages because of the food we eat such as "chocolate meat" and "balut," which is sort of a salted egg, some of which may contain a partially developed chicken. So, to be accepted into society you must give up your old culture.

"You must give up your old culture" is misleading. The student had to be careful about sharing home culture with peers, but he isn't giving up his culture; he is gaining a greater understanding of it. His essay ended with:

> I now have a better understanding of why I was doing a lot of those things I didn't understand. For example, whenever we visited some family friends, I had to bow and touch the older person's hand to my forehead. My mother didn't really explain why I had to do this, except it was a sign of respect. Also my mother says my brother should, as a sign of respect, call me "manong" even though he is only two years younger than I. At first I thought all this was strange, but after doing research I found out that this practice goes back a long way, and it is a very important part of my Filipino culture.

Richard Rodriguez's widely anthologized "Aria" (from Hunger Of Memory) allows students to analyze his assertion that loss of language and culture is essential to attain a "public voice." Although the student above seems to agree in part with Rodriguez, most students find Rodriguez's assertions to be a betrayal of family and culture:

> I understand Rodiquez's assertion that if he learned English, he would lose his family closeness, but I think that he let paranoia overcome his senses. I feel that the lack of conversation could have been avoided if Rodriguez had attempted to speak to his parents instead

of not saying anything just because they didn't. I am sure that one has to practice something in order to be good at it and it was helpful when his parents spoke in English to them while carrying on small conversation. To me, this would have brought the family closer because they would be helping each other trying to learn and grow to function in society. Instead of feeling left out at home and in his society, Rodriguez could've been included in both.

I have used this topic or variations on it for a half dozen years or so, and most of my freshmen (roughly 85% of them) believe they do not have to give up cultural and home values to succeed n the university. I find quite different attitudes among these students when they become juniors and seniors. More and more students graduate who feel that they have lost more than they gained. Raising this issue early provides students more choices. In some cases it may mean deciding to play down what seem to be unacceptable parts of one's culture (no balut at the potluck); in other cases it may lead to the assertion of positive values of the home culture such as family cohesiveness and respect for parents and older siblings. Courageous students will bring the balut to the potluck anyway and let mainstream students figure it out. I often suspect that some of the students who drop out of the university do so because they feel too much is being given up and not enough is being received. Dropping out may be a form of protecting cultural identity.

Cultural topics are equally important, if not more so, for students from the mainstream culture. Many mainstream students on predominantly white campuses feel inundated by Third World students. Their sense of cultural shock can be as profound as that of the ESL basic writer. One student began a quarter-long comparison/contrast essay on the immigration experiences of his Italian grandparents with the experiences of Mexicans and Vietnamese in California. As the quarter went on, the paper shifted focus as the student became aware that California was quickly becoming non-white. It scared him. The essay was eventually titled "Shutting the Doors?" and ended with:

> I have had some bad experiences with foreigners. On a lonely night in Davis, three other friends and I decided to go to a Vietnamese dance. When we got there, I couldn't believe how we were treated. Their snobbishness and arrogance filled the air. I was upset. But that was only one incident and possibly I am over reacting. I often reflect on my high school teacher's farewell address. He called for our acceptance of the cultural and religious background of each other. But after long days thinking, I, like many others, am unable to answer. My only hope is that someone has a solution.

The student had grown up in Richmond, California, a culturally diverse East Bay community, and was friendly with students from many cultures (it was his idea to go to the dance). The very recognition on the part of the student of what it feels like to be surrounded by difference at the dance is a beginning step for him to understand what it means to try to be who he is in the midst of another culture. I see this student quite often. He is not racist. Or if he is, he at least has the courage to begin asking questions. The solution for which the student yearned was not immediately forthcoming: his yearning for one is worth writing about.

Language Topics

It is not unusual for ESL errors to persist in the writing or the pronunciation of highly educated people (doctors, lawyers, engineers, professors) because, consciously or unconsciously, those speech patterns are part of the person's identity and culture. The same can be true of basic writers. Language-oriented topics are one way to allow students to explore this kind of writing block. Assignments that require students to analyze their attitudes toward writing, their writing processes, and the role that writing plays in their lives can make these conflicts explicit. For example, one student wrote:

> Moreover, being a Chinese, I find myself in a cultural conflict. I don't want to be a cultural betrayer. In fact, I want to conserve my culture and tradition. I would be enjoyable if I wrote my mother language. For example I like to write a letter in Chinese to my friends because I can find warmth in the letter. The lack of interest in writing and the cultural conflict has somehow blocked my road of learning English.

Overcoming this block may, however, cause problems in the home community. In response to Rodriguez, one student wrote:

> I can relate when Rodriguez says that his family closeness was broken. Even though I speak the language that is understood and is comfortable at home, when I speak proper English around my friends at home, they accuse me of trying to be something I'm not. But what they don't realize is that I have to talk proper in order to make it in the real world.

Jacquelyn Mitchell writes of returning to her community after college:

> My professional attire identified me in this community as a "middle-class," "siddity," "uppity," "insensitive" school teacher who had made her way out of the ghetto, who had returned to "help and save," and who would leave before dark to return to the suburbs. My speech set me up as a prime candidate for suspicion and distrust. Speaking standard English added to the badges that my role had already pinned on me. (31)

In some way problems like this affect us all. In the small town that I grew up in, simply going to college was enough to alienate you from your peers. Although my parents encouraged me to get an education, they and their peers saw college as producing primarily big egos--people who thought they knew everything. No easy choices here. It took my uncle, who made the mistake of becoming a Franciscan priest, forty years to be accepted back into the family by my mother.

Another way to help students with cultural transitions is to make the home language the subject of study along with the different kinds of academic discourse they will be required to learn. Suzy Groden, Eleanor Kutz, and Vivian Zamel from the University of Massachusetts have developed an extensive curriculum in which students become ethographers and analyze their language patterns at home, at school, and in different social situation, using techniques developed by Shirley Brice Heath. This approach takes time (several quarters of intensive reading and writing), but such a curriculum has great potential for helping students acquire academic discourse while retaining pride and a sense of power in the discourse they bring with them.

Peer Response Groups

Peer response groups encourage active learning and help students link home and university cultures. The Puente Project, in affiliation with the Bay Area Writing Project, combines aggressive counseling, community mentors, and English courses that emphasize active peer response groups. The Puente Project has turned what used to be a 50-60% first-year dropout rate into a 70-80% retention rate in fifteen California community colleges. All of the students are academically high risk (meaning they graduated from high school

with a D average), they are Chicanos or Latinos, and all have a past history of avoidance of English classes and very low self-confidence when it comes to writing. Writing response groups give the students a sense of belonging on campus. As students make the transition from home to school, the groups become, in the students' own words, "una familia":

> Now after two quarters of Puente, it's totally different. My writing ability has changed to about 110%. I might not be the best speller in the world, but I can think of different subjects faster and crank out papers like never before...having Latinos in a class by themselves is like a sun to a rose. This is the only class where I know the names of every student and with their help I decide what to write. (Puente 20)

Joan Wauters illustrates how structured non-confrontational editing can make peer response more than a support group. Students work in pairs on student essays with specific training and instructions on what to look for, but the author of the essay is not present. The author can later clarify any point she wishes with the response group, but Wauters finds that the non-confrontational approach allows students to be more frank about a paper's strengths and weaknesses and that it is "especially valuable for instructors who work with students from cultures where direct verbal criticism implies "'loss of face'" (159). Wauters developed these techniques with Native American students, but they apply equally well to other cultures.

Response groups do not have to be homogeneous. Any small group encourages participation by students who may not feel comfortable speaking up in class for whatever reason. They provide a supportive environment for exploring culturally sensitive issues that students might hesitate to bring up in class or discuss with the teacher. The following paragraph was read by a Black student to a group consisting of a Filipino, a Chinese, and two Chicano students:

> I am Black, tall, big, yet shy and handsome. "I won't hurt you!" Get to know who I am first before you judge me. Don't be scared to speak; I won't bite you. My size intimidates most people I meet. I walk down my dormitory hallway and I can feel the tension between me and the person who's headed in my direction. A quick "Hi!" and my response is "Hello, how are you doing?" in a nice friendly way. It seems that most of the guys and girls are unsure if they should speak to me. I walk through

> the campus and eyes are fixed on me like an eagle watching its prey. A quick nod sometimes or a half grin. Do I look like the devil? No, I don't. Maybe if I shrink in size and lightened in color they wouldn't be intimidated. Hey, I'm a Wild and Crazy Guy too!

This small group discussion of what it felt like to be an outsider spilled over into the class as a whole, and students that normally would not have participated in class discussion found themselves involved in a debate about dorm life at Davis. I know that peer response groups have limitations, need structure, and can be abused by students and teachers alike. But I have never heard complaints from teachers using peer groups about how difficult it is to get ESL students to participate. In some cases the problem is to shut them up.

Class Newsletters

Class newsletters encourage students to write for an audience different from the teacher, and they generate knowledge about multicultural experiences. I use brief 20-minute in-class writing assignments on differences between the university and home, or how high school is different from the university, or ways in which the university is or is not sensitive to cultural differences on campus. Sometimes I simply have students finish the statement, "The university is like...: These short paragraphs serve as introductions to issues of cultural transition, and when published, generate class discussions and give ideas for students who are ready to pursue the topic in more detail. Newsletters can be done in a variety of formats from ditto masters to desktop publishing. Students who feel comfortable discussing ethnic or cultural tensions establish a forum for those students whose initial response would be one of denial. For example, the story of a Guamanian and a Black student who thought they were not invited to a white fraternity party led to an extended class discussion of whether this kind of experience was typical and whether they had not been invited for ethnic reasons. The next time I had students write, a Chicana student articulated her awakening sense of cultural conflict between the university and her family:

> I was so upset about leaving home and coming to Davis. I was leaving all my friends, my boyfriend, and my family just to come to this dumb school. I was angry because I wanted to be like all my other friends and just have

small goals. I was resentful that I had to go away just to accomplish something good for me. I felt left out and angry because it seemed they did not love me. I was not studying like I should because I wanted to punish them. My anger grew when I realized I was a minority at Davis. My whole town is Mexican and I never thought of prejudice until I came to Davis.

Family is central to Chicano/Latino/Mexican-American students. The pull toward home can create ambivalence for students about their school commitments. In this case, the family was aware of this pull, and encouraged the student to give college the priority. The daughter interpreted this as a loss of love. The student's ambivalence about home and school put her on probation for the first two quarters at Davis. She is now a junior, doing well as a pre-med student, and her chances for a career in medicine look good. I don't think just writing about these issues made the difference. The class discussion generated by her article helped her realize that her situation was shared by others who were experiencing the same thing but had not quite articulated it. She was not alone.

Bringing Campus Events Into The Classroom

I recently assigned a paper topic for a quarter-long essay that made reading of the campus newspapers mandatory. I was surprised to find that many students did not read the campus newspapers on a daily basis and in many cases were quite unaware of campus issues that directly concerned them, for example, the withdrawal of funding from the Third World Forum (a campus newspaper that deals with Third World issues), compulsory English examinations for international graduate teaching assistants in science and math classes, and increasing incidents of hostility toward Asians (as reflected in bathroom graffiti, "Lower the curve: kill a chink"). Admission policies at UC Berkeley, particularly as reported in the press, have pitted Blacks and Chicanos against Asians, and quite often students find themselves in dorm discussions without having enough specific knowledge to respond. The more articulate students can be about these issues, the greater the chance the students will feel integrated in the university.

Assignments can make mandatory or strongly encourage students to attend campus events where cultural issues will be discussed within the context of campus life-issues such as the self-images of

women of color or how Vietnamese students feel they are perceived on campus. A panel entitled "Model Minority Tells the Truth" called for Vietnamese students to become more involved in campus life partly in order to overcome misperceptions of some students:

> Vietnamese students feel inferior to Americans because Americans do not understand why we are here. We are refugees, not illegal immigrants. There are a lot of unspoken differences between Vietnamese and Americans because the memory of the Vietnam war is so fresh, and it is difficult for Americans to be comfortable with us because we are the conflict. Vietnamese students also suffer an identify crisis because the Vietnamese community has not established itself yet in America as other Asian groups have.

Anecdotes

Anecdotes about oneself and former class experiences are another way to generate discussion and raise issues of cultural transition and identity. The teacher's own curiosity and experience of cultural diversity will often give students ideas for other topics. Cultural identity does not depend on a Spanish surname alone nor does it reside in skin color. Richard Rodriguez, for example, does not consider himself a Chicano and was insulted when he was so identified at Berkeley during the sixties. I mentioned this in class and described the experiences of several former students whose parents were from different cultures (so-called "rainbow children"). Several weeks later, a student whose mother was Mexican and whose Father was Anglo wrote:

> Someone once told me that I'd have to fight everyday to prove to everyone that I wasn't "another stupid Mexican." He was convinced that the whole American population was watching his every move, just waiting for him to slip and make a mistake. Having it emphasized that he is a minority certainly won't help his attitude any. It will just remind him that he is different. All of my life I never considered myself a minority. I didn't speak Spanish, I didn't follow Mexican customs, and I hung around with "American" kids. It is real hard for me to understand why minorities get so much special treatment.

This student found the existence of different student cultural groups on campus to be disturbing:

> When I came to Davis, instead of seeing a melting pot like the one I expected, I saw distinct cultural groups. When I first heard about CHE (Chicanos in Health Education) I was furious. I could not see any need for a special club just for Hispanic students interested in health careers. It seemed that the students in CHE were segregating themselves from the real world. They should actually be interacting with everyone else proving that they weren't different.

After interviewing members of CHE and VSA (Vietnamese Student Association), this student was able to see how some people benefitted from these clubs:

> I didn't think I could find some positive aspects about these clubs, but I found some. Some clubs help immigrants assimilate into the Western culture. They provide the member with a sense of pride about who they are and they strengthen cultural bonds. If students attend classes and become discouraged by lower grades than they expected, they can go to a CHE meeting and let "one of their own" explain how they made it through the bad times and how they came back to beat the odds. I asked Trinh why she joined the VSA. She said she joined to learn more about her culture and to improve her language. But others join to help themselves assimilate into Western culture. I was wondering what was so important about her culture that Trinh couldn't retain unless she went to these meetings. She said, "I can't explain it." But there is an atmosphere there that she can't get anywhere else. And if this gives her a good feeling, then more power to her.

This student still has reservations about cultural differences on campus (primarily because she does not want to see herself as "different"), but the movement from "I was furious about CHE" to "more power to her" is a step toward recognizing her own cultural diversity. Cultural identity is not always simple. I have seen second-generation Vietnamese, Indian, Korean, and Chinese students who saw themselves primarily as "American" (no hyphens), and in some cases as white. One Chinese student, from a Black neighborhood in Oakland, grew up wanting to be Black. It was the cool thing to be.

For some students, examining home culture and the culture of the university can cause anxiety. Teenagers often do not relish the idea of being "different." They have enough difficulty keeping their grades up, forming peer relationships, adjusting to being in a new environment. My sixteen-year-old stepson argues constantly that he is just like his peers. He certainly tries to be. But all you have to do is walk on the school grounds, look around a few minutes, and it is impossible to miss the six-foot-tall, dark-skinned, handsome boy bobbing up and down amongst a sea of white faces: definitely Indian (other Indians can identify him on sight as Telegu). It is becoming increasingly difficult on predominantly white campuses for students to deny differences in culture. What is important to learn is that while differences between home and school can lead to conflict, differences in themselves do not inherently cause conflict. The home culture can be a source of strength which can enable the student to negotiate with the mainstream culture. One of the major factors of success of students coming from cultures least valued by society is the ability of the family to help the student maintain a positive self-image that allows her to withstand rejection and insensitivity of mainstream peers. Occasionally, I have discovered some parents who did not want their children in school at all and did everything in their power to deter the education of their children. But most often, it is not the home culture that causes problems, but a fear on the part of students that elements of that culture will not be accepted in the university environment.

Implications For Teacher Training And Classroom Research

These topics and assignments not only help students mediate between school and home cultures, they provide windows for the teacher into the diversity within each of the cultures that students bring with them. They can serve as a base for ongoing teacher research into the ways in which home and university cultures interact. There simply is no training program for teachers, and can be no definitive research study that will ever account for the realities our students bring with them. Change is constant. Each generation is different. Given the lack of homogeneity in our classes, given the incredible diversity of cultures we are being exposed to, who better to learn from than our students? The culture and language topics I have described here comprise roughly 30-50% of the assignments I give in a ten-week course that meets for two hours twice a week. Some quarters I find myself using more cultural topics than others; it depends on the

students. The course is English A, a four-unit course (two units counting toward graduation) with English Department administered, holistically-graded diagnostic, midterm, and final exams. The point is that if one can begin to integrate cultures under these constraints, one should be able to do it anywhere.

The cultural transitions we ask of our students are by no means easy. Cultural transition is ultimately defined by the student, whether she decides to assimilate and leave her culture behind, or attempts to integrate her world view with the academic world view. As composition teachers we are offered a unique opportunity to make these transitions easier for students, and at the same time increase our skills in moving between cultures. Clifford Geertz puts it this way: "The primary question, for any cultural institution anywhere, now that nobody is leaving anybody else alone and isn't ever again going to, is not whether everything is going to come seamlessly together or whether, contrariwise, we are all going to exist sequestered in our separate prejudices. It is whether human beings are going to be able, in Java or Connecticut, through law, anthropology, or anything else, to imagine principled lives they can practicably lead" (234). But we may find, and this has been my experience, that in helping students make cultural transitions, we learn from them how to make transitions ourselves.

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NEW YORK STATE ASSOCIATION OF MATHEMATICS SUPERVISORS: NYSAMS

Multicultural Education
Mathematics Is A Great Place To Start

Submitted By

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Supervisor for Mathematics and Computers
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The Need

The gap between the achievement of majority and minority students must be overcome during the 21st century, if not before. In that light, multicultural education is a must for schools in New York State. From the large cities, where the schools' makeup is a reflection of the diverse urban experience, to the small rural schools, where a wide variety of backgrounds is masked by a fairly homogeneous skin color, the gifts and struggles of all of humanity should be an important part of the curriculum. The rounding out of all students' educational experience must include the cultures and contributions of the varied peoples of this world. Those directly concerned with the specific need for planning for the multi-ethnic, multiracial, multicultural classroom will be the audience at whom this paper is aimed. The purpose of this paper is to inform the supervisory staff and the practicing teachers, about issues of culture, race and ethnicity in mathematics instruction in the schools today.

> New York State, along with the rest of the United States, is headed for decline...The prosperity of our people depends upon their knowledge of science, mathematics, and technology. Without mastery of these subjects, we cannot sustain the high value-added economy we need in order to maintain and improve our standard of living. But we are not mastering these subjects--we are failing them.
>
> Report Of The Policy Steering Committee
> The Governor's Conference on Science and Engineering Education, Research, and Development

This quotation, and others of this type often highlight the writings and speeches of those concerned with our country's trade and technology imbalance. Some blame this problem on our education system in general or elementary and secondary education in particular. If we had no other reason to increase the mathematics achievement of the next generation of graduates, these chilling words would be enough. Parallel to this opinion, and aiming for the same specific goal is the movement for "Mathematics for All." This group includes educators, who for years had expected the high achieving mathematics student to be white and male. Many have realized over the past two decades that mathematics instruction which takes into account the similar mathematical needs of females, can indeed lead to the lessening of the gap between the achievement of boys and girls. These same educators are now becoming aware that a multicultural perspective to mathematics instruction can interest more students in taking more math and can lead to higher achievement in mathematics by a large group of students.

The two camps' goals can converge in the theme of increased output from our mathematics classrooms. Those seeking higher student achievement for the fulfillment of students' potential and those seeking higher achievement as a means to close the technology gap between the U.S.A. and emerging powers, both can applaud any reasonable approach which yields that higher achievement on the part of many of our students. Both altruistically and selfishly, we must not lose the potential these students personify!

A Beginning

We must initiate our study by examining the issues surrounding the differences in achievement among students of different cultural, racial and ethnic backgrounds, examining desegregated data and searching for answers. School districts in New York have begun to look at such data over the past decade and the results are troubling. As more desegregated results are made public in New York, our search for answers will be done under public scrutiny. White students score consistently better in mathematics than students of color. While some suggest that the issue is one of socioeconomic status, rather than race, multicultural education, as it addresses "the culture of poverty," would remain a viable suggestion for relief of the situation. The focus of the following suggestions is toward the ethnic and racial aspects of culture, and not toward the socioeconomic.

What Can Be Done In The Classroom

The infusion of certain cultural elements into both elementary and secondary mathematics should be presented within the context of the mathematics class. The introduction of an elementary mathematics concept by reading the children a folk tale which refers to it, is an example of this. Muslim and Native American Art can neatly segue into the study of certain geometric concepts.

The history of mathematics can be used as a particularly rich area for cultural mathematics infusion. The writings of such authors as Beatrice Lumpkin and Claudia Zaslavsky give us a great deal of material with which we can infuse our mathematics courses from the elementary to the high school levels. Ms. Lumpkin's "baseline essay" on mathematics, prepared for the Portland, Oregon, school district is a very important document for the teacher who wishes to infuse non-European historical references into a math class. Entitled "African And African-American Contributions To Mathematics", it is a treasure of information on this topic. Ms. Zaslavsky's long interest in the mathematics of Africa has resulted in many books and articles with ready classroom applicability. Her classic Africa Counts not only is filled with interesting mathematics, but with its insistence on regional delineations serves to remind us that Africa is not a single-minded continent. The Igbo differ from the Yoruba, just as Onondagas from Mohawks in our own region.

The National Council of Teachers of Mathematics has released two documents since the spring of 1989, which are having effect already with teachers and curriculum developers in mathematics. Both the Curriculum And Evaluation Standards For School Mathematics, released in 1989 and the Professional Standards For Teaching Mathematics, released in the spring of 1991, are helpful in the effort toward multicultural mathematics instruction. The Curriculum and Evaluation Standards for School Mathematics makes a strong case for the importance of communicating in mathematics. The multicultural classroom provides many opportunities for mathematics and culture to be the basis for excellent student-teacher and student-student communication in classrooms. The history of mathematics, can prove to be a very exciting area for such discussion.

The Professional Standards For Teaching Mathematics, specifically states that "Tasks should foster students' sense that mathematics is a changing and evolving domain, one in which ideas grow and develop over time and to which many cultural groups have contributed. Drawing on the history of mathematics can help

teachers portray this idea." In the section entitled "Worthwhile Mathematical Tasks," the historical bases of alternative numeration systems, and the evolution of fractions are given as examples of such concepts.

The primacy of problem solving in the K-12 mathematics curriculum, as noted in both of these documents provides another area of infusion of cultures into mathematics instruction. Bringing the cultures of students into problem solving situations supports the goals of these two watershed documents, and is another method for such desired infusion.

Other contributions to this effort, by the National Council of Teachers of Mathematics, are found in their publications. Their paperback book, Multicultural Mathematics Materials, can be a source of specific ideas as can their journals. The February 1991 issue of The Arithmetic Teacher had as its focus "Reaching All Students" and its articles dealt with African and Native American influences on school mathematics.

Mainstream publishers are beginning to actively work toward inclusion of multicultural themes in math books. Materials with 1991 and 1992 copyrights have more than an occasional "Juan" in verbal problems. Faces of people of color are becoming more noticeable. Historical references giving credit for mathematical advances to non-European sources, and games and activities which originated in a variety of cultures are beginning to appear. Addison Wesley will publish (with a 1993 copyright) a teacher resource entitled Multiculturalism In Mathematics, Science And Technology: Readings And Activities. This 204 page 82 x 11" paperback book, while aimed primarily at high school teachers, has information and activities which would benefit teachers of lower grades as well.

For the teacher who wishes to alter the classroom environment with decorative posters, Key Curriculum Press, of Berkeley, California, sells a full color set of four posters showing examples of the math of Africa, Mexico, Japan and China. As with other appropriate classroom decorations, discussions about important mathematics can emerge from these posters.

The Role Of Mathematics Supervisors

What should the response be of districtwide and building leaders when faced with data which imply that mathematics is not being learned equitably by all groups? The following four steps are suggested:

(1) Discussion of the issues surrounding the gap in achievement in mathematics between majority and minority students in the K-12 education setting of the 1990's. It is expected that such discussion can lead to the discovery of certain teaching behaviors which might contribute to the problem.

(2) Convening a committee whose task is to design activities for communicating about mathematics which take into account the cultural diversity of the school and, hopefully, of the committee itself. Such activities would be the model for similar cooperative group scenarios in the participants' own classrooms.

(3) Planning and execution of inservice opportunities which introduce mathematics activities from various cultures to the staff. It is the participation in such activities which will allow participants to return to their classrooms and confidently present this material when the proper time presents itself.

(4) Whenever materials are being considered for adoption, acknowledge the importance of multicultural sensitivity to the learning of students. Place such concerns high on the list of adoption criteria.

Activity (1) must take into account the denial which accompanies the discovery of desegregated data which implies that learning is differentiated by race. Listening to any and all possible solutions and explanations is not only sensitive supervisory behavior, but potentially fruitful as well. Other paths which lead to the increased achievement by groups of students should be welcomed.

Activities (2) and (3) need not be chronologically sequential. Some of the inservice could be developed from the materials referred to in this article, while the committee is engaged in its work. The development of materials and activities in-house is very important to give this or any such project the local ownership which it needs to survive.

Activity (4) becomes more important as real efforts on the part of some publishers are noted in these areas. In textbook selection, it is not uncommon to come down to a "short list" of finalists, each of which have qualities which would make it an acceptable choice. It is a selection committee's insistence that such materials positively impact the district's effort in multicultural education which could serve as a deciding factor.

In Conclusion

While the work continues regarding gender equity in mathematics education, it's difficult to deny that dedicated educators, in both teaching and supervisory roles have made significant positive steps in this arena. We need not turn our efforts from that struggle, but rather widen it. Focusing for too long a time on the problem is counterproductive. The important phase of this activity is solution-oriented. Rare is the educator who would deny the importance of reaching all children. It is with this in mind that multicultural education in mathematics can be seen as a step in the solution of a problem national in scope yet as close as the nearest classroom.

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NEW YORK STATE UNITED TEACHERS: NYSUT

Let's Teach Our Common Heritage

Submitted By:

Antonia Cortese

Abstract:

Members of minority groups in this country have always believed that their children's path to success lay in learning the common culture, and that the public schools were responsible for teaching that culture. Now, a public opinion poll commissioned by NYSUT tells us that this view is still held by the vast majority of New York Staters.

By the year 2000, one third of New York State's population will be members of ethnic or racial minorities--a change in state demographics that raises a host of issues:

What kind of balance should be struck between the teaching of traditional American history and the contributions of ethnic and racial minorities?

Is it important for immigrants to adopt United States democratic principles and values?

If more material will be included in social studies lessons, will other materials be left out?

The answers to these questions will have a significant impact on the education of the next generation of citizens. The debate has extended far beyond the classrooms, triggering sometimes heated exchanges in recent months among academics and policy leaders, and leading to the first statewide poll of New Yorkers' views on the subject.

The idea of revising state curriculum first surfaced four years ago when New York State Education Commissioner Thomas Sobol appointed a Task Force on Minorities: Equity and Excellence and asked it to review the state social studies syllabi. The group's subsequent report, "A Curriculum of Inclusion," called for incorporating more about the experiences of underrepresented groups in social studies lessons--but the tone and content of the report were criticized as divisive. For instance, the report's analysis of history textbooks said they reflected "deep-seated pathologies of racial hatred;" the existing state curriculum was described as having had "a damaging effect on the psyche of young people of African, Asian, Latino and Native American descent."

Following the controversy generated by that first report, which was not endorsed by the State Education Department, Commissioner Sobol appointed a 24 member panel to revisit the issue. Their report, "One Nation, Many Peoples," called for revamping curriculum to place a greater emphasis on the roles of nonwhite cultures. While it lacked the controversial rhetoric of the earlier report, it nonetheless resulted in dissent from two committee members--noted historian Arthur Schlesinger, Jr. of the City University of New York and Columbia University Professor Kenneth Jackson. They argued that the report would distort history by underplaying the influence of European thought. Furthermore, they said, the report would emphasize the issues that divided Americans, rather than those that bring them together.

Although Commissioner Sobol's subsequent recommendations attempted to allay concerns about the direction of social studies education in New York, many questions remain unanswered. They are important questions for teachers, who play a part in transmitting society's history and values to the next generation. New York State United Teachers (NYSUT), which represents more than 90 percent of the state's teachers, felt the debate over social studies curriculum would be enhanced by including perspectives that had not previously been tapped: those of teachers, and those of New York State's citizens.

Interviewing focus groups of elementary and secondary teachers representing a range of geographic and ethnic backgrounds, NYSUT found that many of the examples of "one-sided history lessons" cited in the media don't reflect the reality of the classroom, where multicultural perspectives are being offered. For instance, teacher James Carpenter challenges students in his 11th-grade history classes at Union-Endicott High School to consider different ways of viewing an event. When he teaches about the American westward expansion and the Louisiana Purchase, he says, "I bring in the fact that it opened up a whole vast area that was already

occupied by Native Americans, and what that meant to them," he said. "It's not a matter of stopping the class and saying, 'Now we'll have multicultural perspective.' You try to weave it in throughout the year."

Teachers also go beyond standard textbooks to supplement lessons with a range of resources. Bridget Brown, who teaches sixth grade at the John F. Kennedy Junior High School in Utica, includes in her lessons on the Civil War the viewpoints of slaves--"who did not all feel the same way about things," she points out. "Original letters show us how views differed, for instance, among those who worked in the house or in the fields." She helps students examine the myth that all Northerners were anti-slavery and that all Southerners were for it. "I use movies, letters--anything I can get my hands on--to add to the discussions," she says.

When it was time for Freeport ninth-graders to study Latin America, teacher Joseph Tuitt turned to a unique resource: students themselves. The Long Island class included several students who were natives of Latin America, so Tuitt, a teacher with 21 years experience, worked with the students to help them develop oral presentations on their countries. "We heard from students from Jamaica, the Dominican Republic, Panama and El Salvador," Tuitt says. "The entire class enjoyed the experience of hearing different voices speaking about subjects they knew first-hand." The presentations were videotaped to serve as a resource for other classes.

Focus group teachers also pointed out that the move to revise state curriculum does not seem to recognize that the curriculum for social studies lessons were revised as recently as 1987 and 1989 and emphasize the importance of multicultural perspectives.

That concern was also raised in a Newsday analysis of existing state guidelines. Reporter John Hildebrand concluded:

> "Current state syllabi, though criticized as 'Eurocentric,' actually devoted much attention to minorities. Evidence is found in repeated references to 'multicultural awareness;' and 'human rights,' which appear in state syllabi published at each grade level during the 1980's. Pages are filled, for example, with hints for reducing stereotypes. One third-grade booklet suggests that students read a book titled Mexicans Don't Always Eat Tacos. An 11th-grade syllabus, or course outline, declares flatly that 'racism is deeply imbedded in United States thoughts and traditions'."

The Newsday study found problems with the curriculum in terms of fragmentation and informational overload. New York City school teacher Leo Casey seconded this viewpoint when he said the curriculum guidelines are flawed because they suggest an approach to social studies that is "a mile wide and an inch deep."

While debate rages on among policymakers over what students should learn in the classroom, the independent poll commissioned by NYSUT found an amazing unanimity among New Yorkers on this issue. The poll, conducted by Fact Finders, surveyed residents statewide with a margin of error of plus or minus 3.1 percent. The poll found an overwhelming majority of respondents--88.5 percent--believe public school students should be taught both the traditional events of American history and the contributions of America's diverse ethnic and racial population--a belief that held true for all ethnic groups, including whites, Blacks and Hispanics.

But while New Yorkers value diversity, they reject divisiveness. Respondents of all ethnic backgrounds--a total of 74.1 percent--feel it is "very important" for schools to teach our common heritage. Blacks and Hispanics, who in the past were virtually left out of the history books, place even more importance on the teaching of this shared heritage than whites do--70 percent of whites, 88.8 percent of blacks and 87.3 percent of Hispanics view teaching our common heritage as "very important."

When asked to choose what was more important for public schools to teach, 11.2 percent of New Yorkers opted for the separate histories and differences of America's ethnic and racial groups; 48.6 percent selected the common heritage and values shared by Americans; and 40.2 percent said one is not more important than the other.

The poll also found that New Yorkers believe families, not schools, should be most responsible for building children's pride in their own ethnic and racial backgrounds; teaching them social responsibility and values; and motivating them to stay in school. Respondents were evenly split over whether schools or families should be most responsible for teaching children about the contributions to America made by ethnic and racial groups.

What do the poll results and focus groups of teachers imply in terms of New York State policy? At the very least, they seem to suggest that initiatives to strengthen history lessons should begin with a good knowledge of what's actually taking place in our schools. Too often policy is made at a great distance from the

classroom. And second, the poll seems to underscore the need to preserve a responsible balance between the two strengths of American society--our great common culture and our diversity.

New Yorkers, in their common-sense approach to this significant social issue, seem to be saying that we can do an even better job teaching how the diverse people of our nation have contributed to its history--but we need to keep in clear perspective the importance of teaching the common heritage and unifying democratic ideals that allow us to celebrate our differences.

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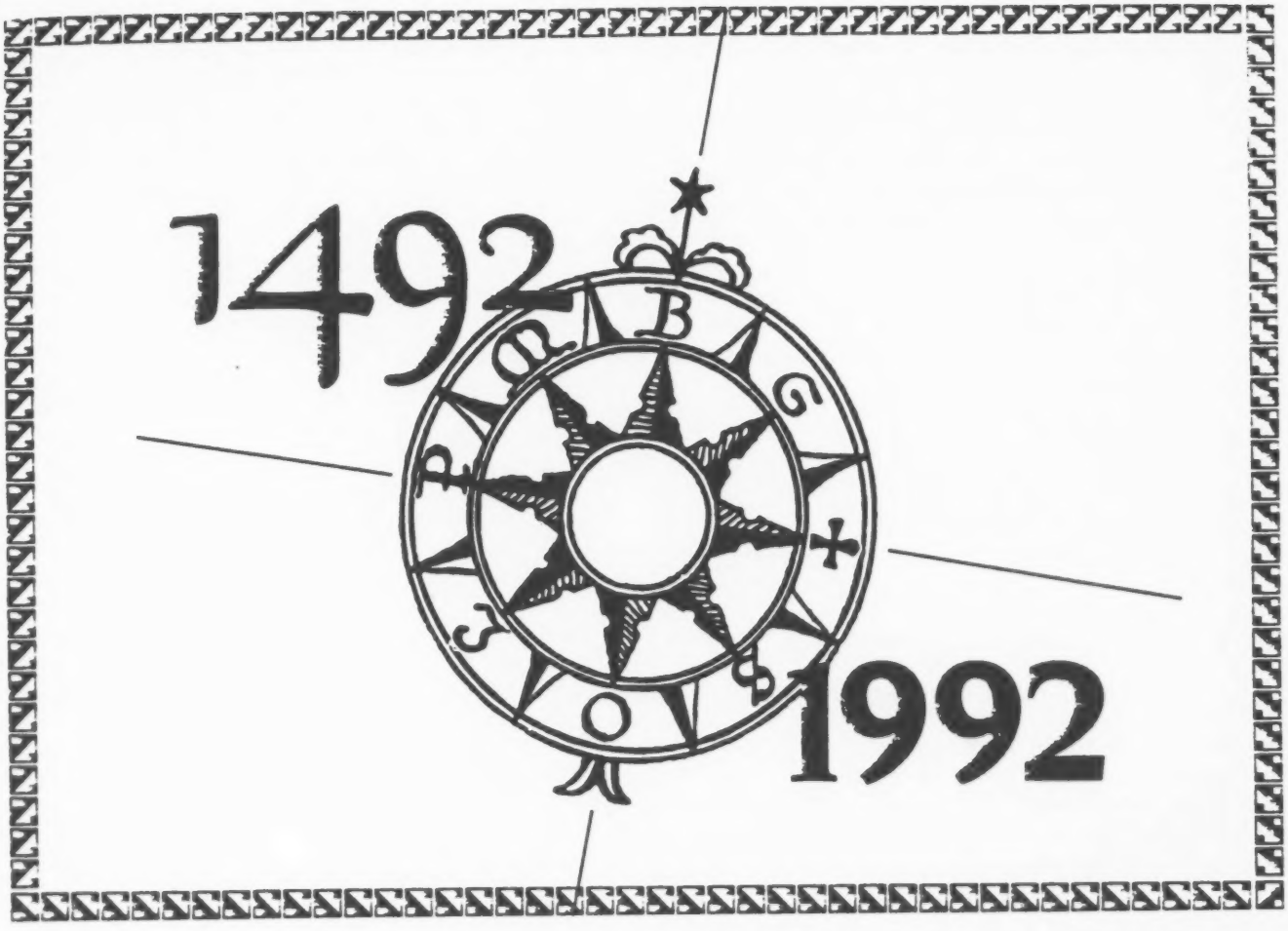
First Vice President of New York State United Teachers, the union that represents 300,000 people in New York's public schools, colleges, universities and health facilities. Presently serves as vice president of the Teacher Education Conference Board and has served as an appointee of the United States Secretary of Education to the National Assessment Governing Board, which is responsible for the National Assessment of Educational Progress (NAEP). Also serves on the New York State Education Department's State Examination Board and is a member of the SED's Curriculum and Assessment Council which is charged with overseeing the development of student performance standards and new curriculum in seven areas under the new "Compact For Learning."

National Council For The Social Studies: NCSS



The Columbian Quincentenary

An Educational Opportunity

Nineteen ninety-two is the 500th anniversary of Columbus's first voyage to the Americas. The voyage of Columbus is a much too significant event in human history for the nation's schools and colleges to ignore or to treat romantically or trivially. The most fitting and enduring way in which educators can participate in commemorating the quincentenary is to examine seriously the available scholarship to enhance our knowledge about 1492 and, in turn, to enhance the knowledge of our students. Specifically, educators should:

* Help students comprehend the contemporary relevance of 1492, and

* Provide students with basic, accurate knowledge about Columbus's voyages, their historical setting, and unfolding effects.

Sixty years after Columbus's first landfall in the Americas, Francisco Lopez de Gormara wrote: "The greatest event since the creation of the world (excluding the incarnation and death of Him who created it) is the discovery of the Indies." In the year the thirteen English colonies declared their independence from Britain, Adam Smith observed: "The discovery of America, and that of a passage to the East Indies by the Cape of Good Hope, are the two greatest and most important events recorded in the history of mankind."

Although these two famous assessments of the significance of 1492 in human history may be overstatements, it is certainly true that the world as we know it would not have come to be were it not for the chain of events set in motion by European contact with the Americas.

The Contemporary Relevance Of 1492

One of the most significant and visible features of the contemporary United States is its multiethnic and culturally pluralistic character. Scholars describe the United States as one of history's first universal or world nations--its people are a microcosm of humanity with biological, cultural, and social ties to all other parts of the earth. The origin of these critical features of our demographic and our civic life lies in the initial encounters and migrations of peoples and cultures of the Americas, Europe, and Africa.

Another significant feature of the United States is the fact that the nation and its citizens are an integral part of a global society created by forces that began to unfold in 1492. Geographically, the Eastern and Western Hemispheres were joined after millennia of virtual isolation from one another. Economically, the growth of the modern global economy was substantially stimulated by the bullion trade linking Latin America, Europe, and Asia; the slave trade connecting Africa, Europe, and the Americas; and the fur trade joining North America, western Europe, and Russia. Politically, the contemporary worldwide international system was born in the extension of intra-European conflict into the Western Hemisphere, the establishment of

European colonies in the Americas, and the accompanying intrusion of Europeans into the political affairs of Native Americans, and the Native Americans' influence on the political and military affairs of European states. Ecologically, the massive transcontinental exchange of plants, animals, microorganisms, and natural resources initiated by the Spanish and Portuguese voyages modified the global ecological system forever.

Basic Knowledge About The Historical Setting And Effects Of Columbus's Voyages

Educators should ensure that good contemporary scholarship and reliable traditional sources be used in teaching students about Columbus's voyages, their historical settings, and unfolding effects. Scholarship highlights some important facets of history that are in danger of being disregarded, obscured, or ignored in the public hyperbole that is likely to surround the quincentenary. Particular attention should be given to the following.

1. **Columbus did not discover a new world and, thus, initiate American history.**

Neither did the Vikings nor did the seafaring Africans, Chinese, Pacific Islanders, or other people who may have preceded the Vikings. The land that Columbus encountered was not a new world. Rather, it was a world of peoples with rich and complex histories dating back at least fifteen thousand years or possibly earlier. On that fateful morning of October 12, 1492, Columbus did not discover a new world. He put, rather, as many historians have accurately observed, two old worlds into permanent contact.

2. **The real America Columbus encountered in 1492 was a different place from the precontact America often portrayed in folklore, textbooks, and the mass media.**

The America of 1492 was not a wilderness inhabited by primitive peoples whose history was fundamentally different from that of the peoples of the Eastern Hemisphere. Many of the same phenomena characterized, rather, the history of the people of both the Western and the Eastern Hemispheres, including: highly developed agricultural systems, centers of dense populations, complex civilizations, large-scale empires, extensive networks of long-distance trade and cultural diffusion, complex patterns of interstate conflict and cooperation, sophisticated systems of religious and scientific belief, extensive linguistic diversity, and regional variations in levels of societal complexity.

3. Africa was very much a part of the social, economic, and political system of the Eastern Hemisphere in 1492.

The Atlantic slave trade, which initially linked western Africa to Mediterranean Europe and the Atlantic islands, soon extended to the Americas. Until the end of the eighteenth century, the number of Africans who crossed the Atlantic to the Americas exceeded the number of Europeans. The labor, experiences, and cultures of the African-American people, throughout enslavement as well as after emancipation, have been significant in shaping the economic, political, and social history of the United States.

4. The encounters of Native Americans, Africans, and Europeans following 1492 are not stories of vigorous white actors confronting passive red and black spectators and victims.

Moreover, these were not internally homogeneous groups but represented a diversity of peoples with varied cultural traditions, economic structures, and political systems. All parties pursued their interests as they perceived them--sometimes independently of the interests of others, sometimes in collaboration with others, and sometimes in conflict with others. All borrowed from and influenced the others and, in turn, were influenced by them. The internal diversity of the Native Americans, the Africans, and the Europeans contributed to the development of modern American pluralistic culture and contemporary world civilization.

5. As a result of forces emanating from 1492, Native Americans suffered catastrophic mortality rates.

By far the greatest contributors to this devastation were diseases brought by the explorers and those who came after. The microorganisms associated with diseases such as smallpox, measles, whooping cough, chicken pox, and influenza had not evolved in the Americas; hence, the indigenous peoples had no immunity to these diseases when the Europeans and Africans arrived. These diseases were crucial allies in the European conquest of the Native American. The ensuing wars between rival European nations that were played out in this hemisphere, the four centuries of Indian and European conflicts, as well as the now well-documented instances of genocidal and displacement policies of the colonial and postcolonial governments further contributed to the most extensive depopulation of a group of peoples in the history of humankind. Despite this traumatic history of destruction and deprivation, Native American peoples have endured and are experiencing a cultural resurgence as we observe the 500th anniversary of the encounter.

6. Columbus' voyages were not just a European phenomenon but, rather, were a facet of Europe's millennia-long history of interaction with Asia and Africa.

The "discovery" of America was an unintended outcome of Iberian Europe's search for an all-sea route to the "Indies"--a search stimulated in large part by the disruption of European-Asian trade routes occasioned by the collapse of the Mongol Empire. Technology critical to Columbus's voyages such as the compass, the sternpost rudder, gunpowder, and paper originated in China. The lateen sail, along with much of the geographical knowledge on which Columbus relied, originated with or was transmitted by the Arabs.

7. Although most examinations of the United States historical connections to the Eastern Hemisphere tend to focus on northwestern Europe, Spain and Portugal also had extensive effects on the Americas.

From the Columbian voyages through exploration, conquest, religious conversion, settlement, and the development of Latin American mestizo cultures, Spain and Portugal had a continuing influence on life in the American continents.

The Enduring Legacy Of 1942

Certain events in human history change forever our conception of who we are and how we see the world. Such events not only change our maps of the world, they alter our mental landscapes as well. The event of five hundred years ago, when a small group of Europeans and, soon after, Africans, encountered Native Americans is of this magnitude. Educators contribute to the commemoration of the quincentenary in intellectually significant and educationally appropriate ways when they assist students in becoming knowledgeable about this event and about its critical role in shaping contemporary America as a universal nation within an interdependent world.

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NEW YORK ASSOCIATION OF SCHOOL PSYCHOLOGISTS: NYASP

Multicultural Assessment

Submitted by

Dr. José S. Sanchez and Ed Yanson

Issues associated with multicultural assessment have gained prominence during the past ten years as a result of advocacy efforts from various groups. The impact of these advocacy efforts has been intensified by aggressive litigation initiated on behalf of young people. In an effort to avoid costly litigation, much interest has been generated around the issues of appropriate culturally sensitive and relevant assessment instruments. The current article does not directly address this interest and the reader is directed to other sources for this information including:

- New York State Education Department. Guidelines For Services To Students With Limited English Proficiency And Special Education Needs In New York State; 1990 - Available from the New York State Education Department.

- Figueroa, R. A. Best Practices In The Assessment Of Bilingual Children. Washington, D.C., 1990 - National Association of School Psychologists Best Practices in School Psychology II.

It will be fairly obvious to even the most casual reader of these resources that there is no one standardized test instrument that is widely perceived as culturally sensitive and able to effectively measure the skills traditionally assessed to determine intelligence. Rather what is suggested is a process that attempts to protect the rights of the student while giving the evaluator a sense of security that they have utilized an accepted process to reach (often) the same conclusion they would have reached before utilizing traditional assessment measures. The difficulty occurs long before the choice of an assessment instrument rather it is more closely associated with the traditional approach of initiating an assessment to identify a deficit inherit in the child.

The dominant cultural influence on education and assessment has fostered preconceived and limited focus concepts of intelligence. It has been an ongoing topic of debate for theorists

to argue the nature of intelligence and then to argue the relationship between this nature of intelligence and the standardized assessment instruments that purport to measure it. This system has effectively limited the influence of processes developed to be fairer to the child from the non dominant culture. This has resulted in only minor changes, if any, in the referral rate of minority culture students for special education services.

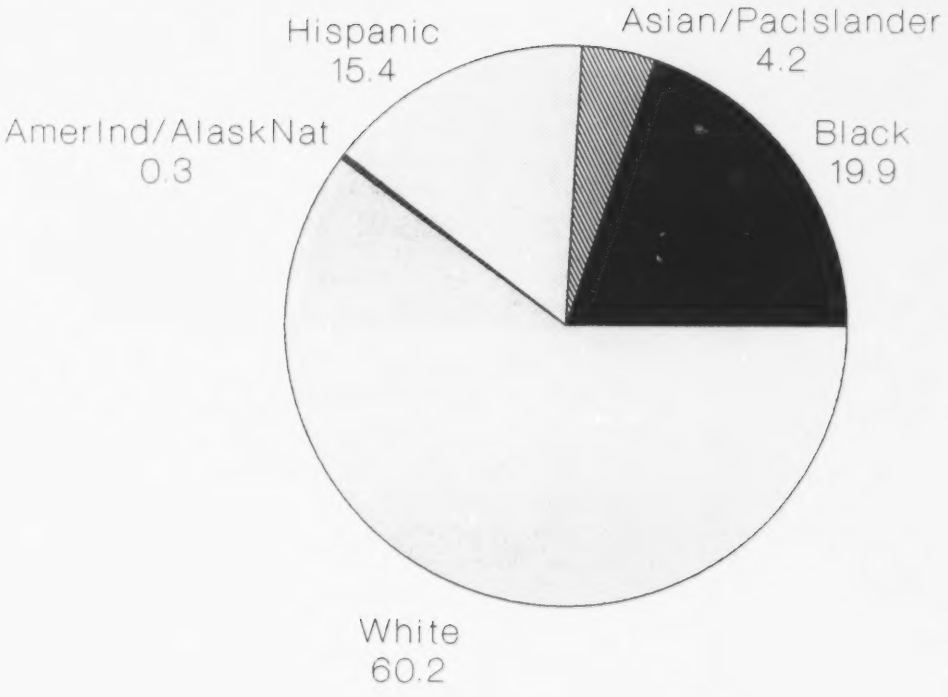
The failure of the current processes is illustrated in **Graphs #1, #2, and #3**. While minority students represent 39.8% of total school enrollment, they represent 60.8% of elementary and 71.9% of secondary enrollment in ungraded special education classes based on Fall 1990, New York State Education Department enrollment data.

The issue of dominant culture limited focused concepts of intelligence reaches beyond the assessment of intelligence and impacts overall system understanding of the child. For example, the child from a minority culture is often identified as demonstrating negative behavior, poor adaptation, and slower development associated with supposed lower intellect. Often these perceptions of the child are developed long before referral for assessment. In some cases, children enter school pre-identified because of the community they live in or their family history. The community based traits that the child demonstrates often come into conflict with the dominant culture traits common to the faculty and administration which leads to identification for special services. The message quite clearly is that success and intelligence is directly proportionate to adaptability. However, the process of adaptation results in the potential loss of a vast richness of talent.

Howard Gardner (1983) advocates a much broader interpretation of intelligence. Gardner addresses the usefulness of human intelligence within cultural settings, thus contradicting the notion of a global intelligence. Gardner notes that prerequisites of an intelligence include the ability to resolve genuine problems or difficulties that a person encounters as well as the ability to find or create appropriate problems within a cultural setting(s). Gardner's concept does not limit intelligence to verbal and non-verbal processing skills, rather he proposes that there are multiple intelligences. Individuals can possess intelligence(s) from a variety of skill areas including linguistics, music, logic, math, etc.

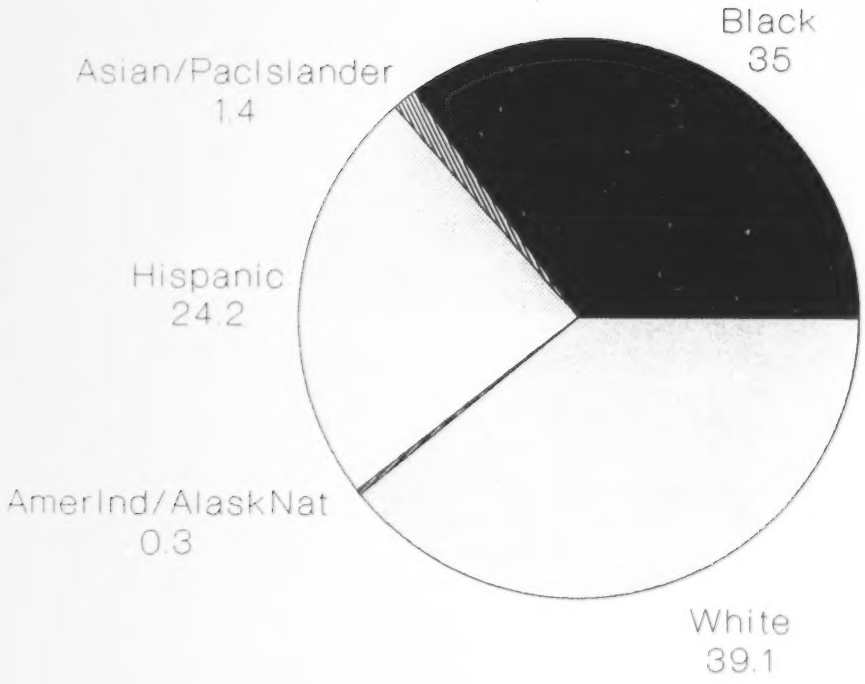
What should be the direction of evaluators attempting to initiate an appropriate culturally non-biased assessment. Evaluators must begin by assessing their reactions to traits not

RACIAL/ETHNIC GROUP ENROLLMENT IN PUBLIC SCHOOL NYS-Fall 1990



Graph 1
New York The State of Learning
State Education Department-Fall 1990

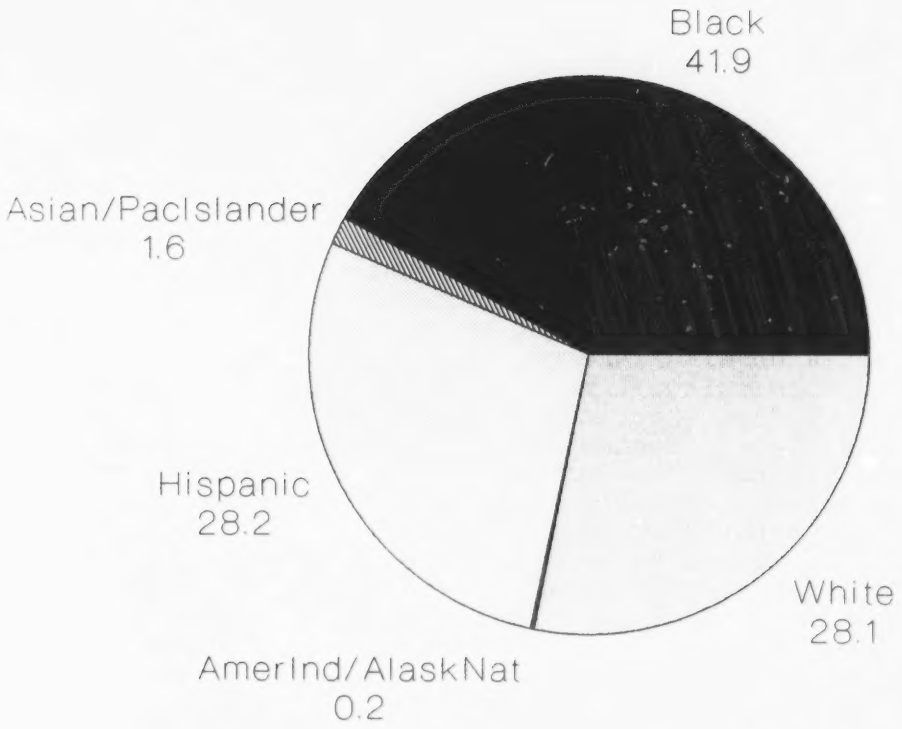
RACIAL/ETHNIC ENROLLMENT In Ungraded Special Ed.-Fall 1990



Graph 2 - Elementary

New York The State of Learning
State Education Department-Fall 1990

RACIAL/ETHNIC ENROLLMENT In Ungraded Special Ed.-Fall 1990



Graph 3 - Secondary

New York The State of Learning
State Education Department-Fall 1990

indicative of their own culture (or the dominant culture). For example, if the image of young people who wear their clothing backwards, carry large boom boxes, talk in dialect, or speak to each other in their native language and not English implies an ability deficit, the evaluator must examine these attitudes. Structured examination of culturally associated attitudes and values can be examined in Cultural Diversity Workshops available through a variety of sources. In conjunction with the evaluator's, examination of their own attitudes, it is important that they expand their knowledge of variations in interpretations or ability levels. The reader is referred to the work of James Comer and Howard Gardner among others for this information. The knowledge gained from this self assessment should be shared with teachers and administrators in an effort to effect institution perceptions.

Crucial to the process of developing an effective multicultural approach to assessment is a reorientation to the mechanisms associated with the referral and evaluation process. The current system identifies the problem(s) either in the child or the family and attempts to fix the problem(s). This method has been largely ineffective, and has resulted in many negative side effects. Primary for many minority culture students who experience this system is a sense that the behaviors and values associated with their culture are wrong (or worse, bad). In many cases, this fosters the development of self hate, which can result in emotional difficulties associated with internal conflict. Additionally, in an effort to hold onto cultural behaviors and values, the student may accentuate overt demonstrations of these cultural "belongings". This has been very clearly demonstrated in the rap music form developed in the Afro-American culture. Many of these songs express a desire to hold onto the richness of the experiences associated with the urban Afro-American culture. Many express anger at being pressured to give up their cultural orientation and accept that of the majority culture. To be effective, we have to develop a system of adaptability rather than identification. The system must adapt to students' differences as opposed to attempting to identify and isolate students with different abilities and needs. Utilizing this approach the evaluator must concentrate on evaluation strategies that seek to provide an understanding of the student and their interactions with the environment with the goal of developing recommendations for intervention. Recommendations will include mechanisms for change in the environment and strategies of instruction. Effective evaluators possess skills related to environmental assessment, systems analyses, and individual (group) consultation.

Some readers may reach the end of this article disappointed that the authors have placed the responsibility squarely on the (evaluators') shoulders to address the issues associated with appropriate non-biased assessment. Worse yet, some readers may be angered because the authors have identified the problems as inherent in the system and not the child. To these readers, this article is intended as a wake up call. Others may be frustrated, agreeing in whole or part with the content of the article, they feel helpless to change the system. This is a tremendous undertaking but each evaluator must make a concerted effort to reach as many components of the system as they can.

Finally, to those readers concerned that we are advocating acceptance of our national diversity as opposed to a single universal answer to all questions. You are absolutely correct! Empirical support for this notion can be found in music, fine arts, science, math, literature, etc. Unfortunately, in many cases, those individuals we now identify as geniuses in their field had to contend with adversity associated with their variance (based on race, ethnicity, sexual orientation, sex, etc.) from the established norm.

In summary, we believe that school psychologists must embrace and understand the cultures, values and belief systems of the various cultural, ethnic and linguistic groups in their school districts in order to conduct non-biased assessments.

School psychologists should not assess the student from a eurocentric point of view but rather use a broader paradigm which recognizes the richness of the student's culture and the functional basis of the student's behaviors to his culture. Finally, school psychologists must focus on developing effective strategies to modify the school environment to meet the student's needs.

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NEW YORK STATE ASSOCIATION OF BILINGUAL EDUCATION: NYSABE

Bilingual Education: Educating The Global Villager

Submitted By

Carmen A. Vazqueztell and Dr. Ximena E. Zate

As we prepare to celebrate the quincentennial of Columbus' voyage to the Americas, it is timely to look at the impact that other languages have played in the development of the New World as well as the Old World.

Throughout the history of the world, languages have served as a powerful tool which many cultures have used for social, economic and political supremacy. This can be evidenced by the use of Greek until 700 A.D., the influence of Latin during the Roman conquest, and the domination of French during the 17th and 18th centuries. Language has such powerful ramifications that cultures oppressed by colonial domination fought for the use of their native language and independence from their dominant cultures. An example of this is the situation of the Balkans in Yugoslavia striving to conserve their language and ethnic heritage, the dissolution of the Soviet Union and the formation of the new Federation comprised of many republics with their own ethnic heritage and language. They were separate nations united by conquest or other means.

In nations where the "other" group's language was respected and valued, relative peace and harmony prevailed. In Switzerland, for example, Italian, German, French and Romansch are spoken. In Spain, Catalan, Basque, Galician and Castilian Spanish are spoken. India has fifteen constitutionally recognized languages (Assamese, Bengali, Bihari, Gujarati, Hindi, Kanarese, Kashmiri, Malayalam, Marathi, Nepali, Oriya, Sindhi, Tami, Telugu, and Urdu), although English and Hindi are the official languages. Without some form of multilingualism, the survival of these societies would have been threatened.

Presently, multilingual and bilingual/education is a viable educational tool used throughout the world as a means to develop citizens with the linguistic proficiency and competence necessary to effectively and efficiently compete in a global economic market. Within the last twenty years, the United States has suffered in the economic arena, resulting in a trade imbalance. More and more companies are producing their goods in other countries, while the production in the United States continues to decline. Due to the United States' lack of vision regarding the economic potential of

other countries, the world no longer looks toward this country, exclusively, for industrial and technological leadership. The United States is part of our global village and its future in business, technology and politics, globally, is strongly affected by the ability and willingness of its citizens to communicate effectively with other nationals in their own native tongues. Those who doubt the importance of this should ponder just what inroads Japan could have made in the United States, Europe and indeed throughout the rest of the world commercially, technologically and politically if they approached us here in the United States, and others elsewhere, in Japanese instead of our native tongues. Considering the present need to prepare our students to become global citizens, an educational system which promotes the use of two or more languages more than ever seems to be the appropriate instructional approach for the education of all students.

This article will present a view of bilingual education from a historical, present and future perspective and will explore how each of these perspectives support the role that bilingual education has in achieving the national and the state goals set forth in AMERICA 2000: An Education Strategy and the New Compact For Learning.

Historical Perspective

When Europeans arrived in North America, they encountered a diverse population of over a million natives who spoke several hundred languages (Brisk, 1981). Native Americans were very resistant to the imposition of the Spanish language and culture. In fact, it was not until 1565 that a Spanish settlement was established in the territory that is now St. Augustine, Florida, beginning an uninterrupted 200 year history of Spanish language and culture in Florida.

When the United States annexed the territories of Arizona, California and Texas, these territories were already populated by Spanish-speaking Mexicans. However, after the Mexican-American war of 1848, the Spanish-speaking Mexicans living in these territories became linguistic minorities in their own land. What is today continental United States was settled by at least seven European language groups--Spanish, Northern European, English, German, Dutch, French and Russian. For nearly one hundred years the Spanish were the only Europeans in the United States.

Early in the history of this nation, the needs of language minority students were recognized. For example, the language of the large German population was recognized through the Acts of the Continental Congress 1774-79 which made provisions for the publication of documents in German. Similarly, all laws pertaining to the Louisiana territory were printed in both French and English by federal mandate. Due to the limited number of English speakers in New Mexico, the laws were drafted first in Spanish and then translated into English. Up until the Declaration of Independence, most of the non-English-speaking students were served in schools where the native language was used as a medium of instruction. (Keller and Van Hooft, 1982; Brisk, 1981; Liebowitz, 1980). Prior to the Civil War there were 1.5 million Germans in the United States, many of whom settled in Ohio where the legislature passed a law in 1840 which allowed the use of the German as a medium of instruction in public schools with large number of German-speaking students. (Liebowitz, 1980)

Contrary to the thought that the teaching in two languages was initiated in the United States with the passage of the Bilingual Education Act in 1968, bilingual education has its roots in early 19th century America. Between 1839 and 1880 French was used as a means of instruction in Louisiana as was Spanish in New Mexico and German in Ohio. In addition, German-English bilingual schools were established in Cincinnati, Indianapolis, Baltimore and in some rural areas between 1880 and 1917. Although other language groups did not establish bilingual schools, Norwegian, Czech, Italian, Polish and Dutch were taught as second languages.

With the onset of World War I, sentiments of nationalism coupled with unfavorable sentiments toward foreigners sprang up across the United States. The Germans, who had fostered education in German and English during the 19th century, were particularly affected by these sentiments. Schools were seen as the perfect vehicle to inculcate the use of English and the American culture. Subsequently, the use of other languages and the study of foreign languages waned until it was nearly non-existent. The launching of Sputnik awoke America to the reality that its leadership position in the areas of technology and education was challenged and threatened. In addition, Castro's assumption of power in Cuba and the establishment of a communist territory just 90 miles from the United States was a serious threat to national security. As a result, the National Education Defense Act, which allocated funds for foreign language training, was enacted in response to concern over both the Soviets and the Cubans.

The mass migration of Cubans to Florida, which resulted in the establishment of programs addressing both the linguistic and the

cultural needs of this largely middle-class population, the Civil Rights movement, and the above cited events were primary proponents for the reinstitution of bilingual programs in the United States, and the passage of the Bilingual Education Act, or Title VII of the Elementary and Secondary Education Act of 1968, for programs where two languages are used as mediums of instruction. However, many states, (specifically, California, Massachusetts, New Mexico and Texas) had passed statutes mandating bilingual education prior to the Bilingual Education Act.

Present Perspective

Presently, there are over 30 states which implement some type of educational program which uses two languages as mediums of instruction. These programs serve 2.2 million limited English proficient students (USDE 1991) from 148 language groups. The majority of these states are using a transitional model of bilingual education which provides for the use of the primary language for a limited period of time (usually no more than 3 years) while providing intensive instruction in English as a Second Language (ESL). Once the student has achieved a predetermined level of proficiency, the student is mainstreamed into monolingual English classes and native language instruction is discontinued. A small number of states are utilizing more innovative types of programs such as the developmental model (two-way bilingual education program) which develops proficiency in English and in another language for limited English proficient students and monolingual English-speaking students. A third program model is the language maintenance bilingual education program. This model continues to provide instruction in the native language even after the student has achieved proficiency in English. This type of program is currently used in many schools in California, Connecticut and New Mexico.

In New York State, there are 150,711 limited English proficient (LEP) students representing 137 different language groups. This figure represents an increase of 11.3 % from 1989-90 when there were 132,533 LEP students. (NYSED 1991). Most of these students are being served in transitional bilingual education, two-way bilingual education and English as a Second Language programs.

Based on the 1990 Census, while the total United States population has increased by only 9.8%, the Hispanic population has increased by 53% and the Asian, Pacific Islander population has increased by 107.8% over the last ten years. (NCBE, 1991) Not

reflected in these figures are the estimated number of 10 to 15 million undocumented immigrants in the United States. This presents a tremendous challenge for our educational system and the school districts since there are limited resources and a shortage of qualified-specialized personnel to work with this population. Aggressive measures must be taken to ensure that we provide appropriate services to these students.

In preparing to meet this challenge, the New York State Regents adopted the Regents Policy Paper And Proposed Action Plan For Bilingual Education in December, 1989. This policy paper is an educational blue-print with both short-term and long-term goals. Many of the short-term goals are expected to be implemented by 1992, to coincide with the 500th anniversary celebration of Columbus' voyage to the Americas. The long-term goals will guide the provision of services for limited English proficient students through the year 2000 and beyond. This policy paper has far reaching implications for administrative action; including the use and reallocation of available resources, and necessary regulatory and legislative changes. The implementation of the Policy Paper requires the collaboration of all sectors of our society.

The Policy Paper establishes New York State as a leader in the provision of services to LEP students, cognizant of their diverse needs. Recognizing, as well, that languages other than English are valuable resources towards global communication and understanding. This Policy Paper is visionary in that it proposes bilingual proficiency not only for native speakers of languages other than English, but also for all monolingual English speaking students.

Future Perspective

On April 18, 1991 President Bush announced AMERICA 2000: An Educational Strategy, a comprehensive and long-range plan to achieve the National Educational Goals set by the President and the governors in 1989. Furthermore, the New York State Education Department adopted A New Compact For Learning: A Partnership To Improve Educational Results In New York State which set forth strategic objectives to be met by the year 2000. These objectives focus on results, promote local initiative, and empower all those involved in the education of our children. Bilingual education programs can contribute to the achievement of these national and state educational goals which are consistent with the goal of bilingual education of assisting language minority students in becoming English language proficient and in mastering core subjects in order to participate in this society in a meaningful and productive way.

Both AMERICA 2000 and the Compact For Learning have as a major goal the reduction of the high school dropout rate to less that 10% by the year 2000. Presently, the dropout rate among Hispanics is estimated to be anywhere between 35-50% (Bayardelle, 1988). Studies indicate that this disproportionately high dropout rate is due in great part to insufficient programs for language minority students (Collier, 1987). By increasing the number of bilingual education programs that teach the entire high school curriculum, by providing for equal access to all educational and extracurricular services, by providing counseling and support services and by preparing limited English proficient students to graduate from high school will substantially reduce the dropout rate among this population.

Both documents also propose that all students shall be literate and shall acquire the skills and knowledge needed for employment and effective citizenship so they can become participants of our social fiber. In this manner, the United States can better compete in a global economy. Bilingual education affords limited English proficient students the opportunity to continue to build on the knowledge base they bring when they enter our school system through the use of the native language. Thus, their cognitive development is not interrupted while they acquire English language skills through the bilingual education program. Along with literacy in English and another language, bilingual education instills appreciation of the different cultural groups which comprise the American society and the world, therefore the students are better prepared to compete in a fast changing world and a global economy.

Bilingual education has been viewed, for many years, as an instructional program geared to remediate a specific population and not as a comprehensive program to serve all children in our society. However, if we are going to meet the needs of this society, we must begin to look at the role of bilingual education from a new perspective. A future perspective of bilingual education must take the following into consideration.

* **Enrichment Versus Compensatory**
Bilingual education programs must be implemented as enrichment programs rather than as compensatory programs.

* **All Students Versus LEP Students**
Bilingual education programs must serve as the instructional vehicle for the promotion of bilingualism in **all** students not just students of limited English proficiency.

* **Multiculturalism Versus Monoculturalism**
Bilingual educational programs must continue to promote multiculturalism and global understanding and not be used as a transition into a monocultural society, which promotes a unilateral vision of the world.

* **Bilingualism Versus Monolingualism**
Bilingual education programs must continue to prepare students who possess all language skills in two languages in order to participate effectively and productively in this changing world.

* **Active Versus Passive Parental Involvement**
Bilingual education programs have recognized the importance of parental involvement in the education of language minority students. However, for parent participation to be effective, it must be truly active participation.

* **Cognitive Flexibility Versus Cognitive Rigidity**
Bilingual education has been found to develop greater cognitive flexibility, contrary to the belief that the use of two language systems interferes with cognitive development and promotes cognitive rigidity. Since language is the medium in which most cognitive processes travel, greater understanding is achieved through the use of a greater number of avenues.

* **Content Area Progression Versus Content Area Interruption**
Bilingual education programs allow students to continue to master content areas subjects, while mastering English, without interruption of their academic progress. Studies have indicated that it takes 3-5 years to acquire the basic interpersonal communicative skills (BICS) and 5-7 years to acquire the cognitive academic language skills (CALPS). (Cummins, 1984) Since content area instruction largely depends on the use of cognitive academic language, limited English proficient students who do not participate in a bilingual program may be delayed in their content areas studies.

Bilingual education is an instructional program designed to meet the needs of limited English proficient students as well as the needs of **all** our students. School personnel, administrators, teachers, and parents must look at bilingual education as a viable means to reach the goals proposed by AMERICA 2000 and the New Compact For Learning. In the words of the African proverb, "It takes a whole village to raise a child." *The village* is not only this village, this state, or this country. Our village has become the world. The world is now our global village. We must raise our children to become global villagers.

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Dr. Zate has been involved in the field of education of limited English proficient students for many years as a teacher, staff trainer, evaluator, coordinator and college instructor. Dr. Zate received her Ph.D. from Hofstra University in Reading, Language and Cognition.

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SCHOOL LIBRARY MEDIA SECTION OF NEW YORK LIBRARY ASSOCIATION: SLMSNYLA

Experiencing Other Cultures Through Fiction

Submitted By

Judith Gray

Introduction

The following article is condensed from a workshop presented by the author at the Syracuse Teachers Center's mini-conference on the Multi-Cultural Classroom, March 31, 1990.

Books can open doors to new experiences. They can help us live in the past--to experience what it may have been like to be a caveman, or to survive the French Revolution, or to discover the source of the Nile. They can help us live in the future--and travel to distant stars, or survive nuclear accidents, or live in new age cities.

Books can validate our own culture and background. They can reaffirm our own experiences. When we read of people like us who have experiences similar to our own, it reaffirms our existence and our worth. That's one reason why fiction books about love, friendship, school, family relationships, divorce, suicide and even AIDS are very popular with teenagers who themselves are going through many of these things in their lives. In these books, teens find that they are not alone. They see others with problems and sometimes solutions. In the best of these books, they see the way that others change and grow.

Books can also increase awareness of other cultures. By reading about other cultures, people can begin to understand some of the cultural backgrounds of people who are different from themselves. They can began to empathize with the struggles, the challenges and the triumphs of others. If these books present multi-dimensional characters, stereotypes can be reduced and new understandings formed. It is possible that these new understandings and empathy will improve relationships between cultures and groups, as well as between individuals.

Therefore fiction books can be an important factor in the multicultural curriculum. Fiction books can offer self-validation, increased awareness and empathy, and a reduction of stereotypes. These can lead to improved human relations. Jesse Perry, a language arts specialist for the San Diego City Schools, strongly advocates the use of books "in fostering better human relationships among all people, especially if those books selected genuinely and realistically reflect the multi-cultural and multi-ethnic composition of society. The insights gained from this exposure can be related to those immediate problems and socio-economic conditions that exist; e.g., family and peer relationships, racial isolation, poverty, and religious prejudice young readers many face." (English Journal, 1975, p. 8.)

Among the facets in Perry's definition of multi-cultural are ethnic, social, economic, religious, and racial. An analysis of the literature on multi-cultural education done by Christine Sleeter and Carl Grand and published in Harvard Educational Review in 1987, adds one more: gender. Based on these facets, there are five criteria to use when judging the value of a particular multi-cultural fiction book:

First and foremost: Does the book use as background or include major characters who are of an ethnic, social, economic, religious or racial group other than white middle class Anglo-Saxon Christian?

Second: Does the book portray multi-dimensional characters in realistic situations? Or does it merely reinforce stereotypes?

Third: Do the characters grow, change, discover more about themselves?

Fourth: How blatant is the "message?" Is this book "preaching" or letting the reader "discover" the message? Is the story any good? Will the book be read for the story--or just because there is a "message" that the teacher wants to promote?

And Fifth: What is the reading level? Could this book be read and understood by a decent reader? Or is it geared for the lower-level reader? Or for the mature reader? Can it be tied into the social studies curriculum? The science curriculum? The art curriculum? Remember, students bring their own experiences to a book, and what teachers consider appropriate may not appeal to them as much as what they consider appropriate! On the other hand, sometimes the teacher's coaching and encouragement encourages students to read books that otherwise they might not attempt.

Once identified, multicultural fiction books can be used any number of ways within the curriculum. A book may be declared required reading in a course. Others may be offered as "suggested readings" on a theme such as "America: A Multi-cultural Society." Group discussions could be based on one or more of these books. Students could role play part of these books, or critique the way the author portrayed a particular culture within the book. The reading of these books could stimulate a writing assignment in which the students rewrite a portion, showing how the story might change with a different cultural background. Students could compare the book's portrayal of particular culture with what their own family life is like. But don't be surprised if students discover that there are many similarities between another culture and their own. After all, one of the goals of a multi-cultural curriculum is to enable students to see that there are similarities in all people, so that they can work together with others to solve common problems.

Multicultural Fiction

A Brief List Of Books For Secondary School Students

Compiled by Judith Gray
Nottingham High School Library Media Specialist

Note: A list with more complete annotations, including suggested reading level and curriculum usage ideas is available from the author. Contact her at Nottingham High School, (315)435-6533, or (315) 682-9771 during the school day, for details.

Arrick, Fran. Chernowitz! Bradbury, 1981. (Anti-Semitism)

Bowering, George. Caprice. Viking, 1987. (Native American views)

Carter, Alden. Growing Season. Coward-McCann, 1984. (Rural vs. Urban life)

Chase-Riboud, Barbara. Echo Of Lions. Morrow, 1989. (Black History, 1700s)

Clark, Ann Nolan. To Stand Against The Wind. Viking, 1978. (Vietnamese refugee)

Cohen, Barbara. People Like Us. Bantam, 1987. (Religious prejudice)

Colman, Hila. The Double Life Of Angela Jones. Morrow, 1988. (Socio-economic bias)

Coetzee, J. M. Age Of Iron. Random, 1990. (South Africa Apartheid)

Covin, David. Brown Sky. Path, 1987. (African Americans in military)

Crutcher, Chris. Crazy Horse Electric Game. Greenwillow, 1987. (Life of Disabled)

Crutcher, Chris. Running Loose. Greenwillow, 1983. (Racial prejudice)

Denker, Henry. Payment In Full. Morrow, 1991. (Jewish couple/African American child)

Dorris, Michael. A Yellow Raft On Blue Water. Holt, 1987. (Native American/African American)

Ehrlich, Gretel. Heart Mountain. Viking, 1988. (Japanese American internment camp)

Erdrich, Louise. Tracks. Holt, 1988. (Native American life)

Frank, Rudolf. No Hero For The Kaiser. Lothrop, 1986. (Polish war life)

Gaan, Margaret. Little Sister. Dodd, Mead, 1983. (Chinese experience)

Garcia, Guy. Skin Deep. Farrar, 1988. (Mexican American experience)

Geras, Adele. Voyage. Atheneum, 1983. (Eastern European Jewish immigrant)

Gordon, Sheila. Waiting For The Rain. Orchard, 1987. (South Africa white/black)

Greene, Bette. Summer Of My German Soldier. Dial, 1973. (Jewish/German during WW)

Guy, Rosa. And I Heard A Bird Sing. Delacorte, 1987. (African American experience)

Guy, Rosa. The Friends. Holt, 1973. (African American experience)

Hamilton, Virginia. Arilla Sun Down. Greenwilow, 1986. (Native American life)

Hamilton, Virginia. White Romance. Philomel, 1987. (Black/white relationship)

Hentoff, Nat. Man From Internal Affairs. Mysterious, 1985. (Jewish/African American)

Highwater, Jamake. Legend Days. Harper, 1984. (Native American life)

Hillerman, Tony. Talking God. Harper, 1989. (Native American experience)

Ho, Minfong. Rice Without Rain. Lothrop, 1990. (Thailand peasant revolt)

Hobbs, Will. Bearstone. Atheneum, 1989. (Native American life)

Hunt, Irene. William. Scribner, 1977. (Black/White relationship)

Jenkins, Lyll Becerra de. Honorable Prison. Dutton, 1987. (Latin American dictatorship)

Johnson, Charles. Middle Passage. Atheneum, 1990. (African American history)

Jones, Toecky. Skindeep. Harper, 1986. (South Africa white/black relationship)

Kadohata, Cynthia. Floating World. Viking, 1989. (Japanese American migrants)

Kunetka, James W. Shadow Man. Warner, 1988. (Native American life)

LaFarge, Oliver. Laughing Boy. Houghton Mifflin, 1929. (Native American Life)

Lincoln, C. Eric. The Avenue, Clayton City. Morrow, 1988. (African American life)

Lo, Steven C. Incorporation Of Eric Chung. Algonquin, 1989. (Chinese immigrant)

MacKinnon, Bernie. The Meantime. Houghton Mifflin, 1984. (Black/white tension)

Mangione, Jerre. Mount Allegro. Crown, 1942. (Italian immigrants)

Meyer, Carolyn. Denny's Tapes. McElderry, 1987. (Mixed heritage)

Miklowitz, Gloria D. The War Between The Classes. Delacorte, 1985. (Japanese American)

Morrison, Toni. Beloved. Random, 1987. (African American history)

Myers, Walter Dean. Scorpions. Harper, 1988. (Harlem gang)

Myers, Walter Dean. Fallen Angels. Scholastic, 1988. (Harlem Army recruit)

Okimoto, Jean Davies. Jason's Women. Atlantic, 1986. (American/Vietnamese relationship)

Ortiz Cofer, Judith. Line Of The Sun. Univ. of Georgia Pr., 1989. (Puerto Rican life)

Passey, Helen K. Speak To The Rain. Atheneum, 1989. (Native American legend)

Paulsen, Gary. Canyons. Delacorte, 1990. (Native American impact)

Phipson, Joan. Hit And Run. Atheneum, 1985. (Australian youth)

Quigley, Martin. The Original Colored House Of David. Houghton, 1981. (Black/white baseball)

Santiago, Danny. Famous All Over Town. NAL, 1984. (Mexican American family)

Shange, Ntozake. Betsey Brown. St.Martins, 1985. (African American family)

Singer, Marilyn. Several Kinds Of Silence. Harper, 1988. (Japanese American relationship)

Stroup, Dorothy. In The Autumn Wind. Scribner, 1987. (Japanese life)

Summers, James L. You Can't Make It By Bus. Westminster, 1969. (Mexican American life)

Tan, Amy. Joy Luck Club. Putnam, 1989. (Chinese American experience)

Tan, Amy. The Kitchen God's Wife. Putnam, 1991. (Chinese American experience)

Taylor, Mildred. The Road To Memphis. Dial, 1989. (Black/white relationship)

Uchida, Yoshiko. Journey Home. Atheneum, 1978. (Japanese-American experience)

Van Raven, Pieter. Pickle And Price. Scribner, 1990. (Black/white relationship)

Voigt, Cynthia. The Runner. Atheneum, 1985. (African American experience)

Walter, Mildred Pitts. Because We Are. Lothrop, 1983. (African American experience)

Walter, Mildred Pitts. The Girl On The Outside. Lothrop, 1982. (African American experience)

Watkins, Yoko Kawashima. So Far From The Bamboo Grove. Lothrop, 1986. (Korean war life)

Wilkinson, Brenda. Not Separate, Not Equal. Harper, 1987. (African American history)

Williams-Garcia, Kita. Blue Tights. Lodestar, 1987. (African American experience)

NEW YORK STATE ASSOCIATION OF FOREIGN LANGUAGE TEACHERS: NYSAFLT

Foreign Language Instruction: Keystone To Multicultural Education

Submitted By

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In today's world monolingualism is a handicapping condition. English maybe one of the most widely spoken world languages, but it is no longer sufficient even for so-called superpowers. A case in point: the European Community, which once struggled with nine official languages, has recently declared English as its lingua franca. At the same time, each of the twelve member nations has gone into high gear to assure that its present and future populations speak several languages fluently. For example, Dutch children spend as many as ten years studying English and add two additional foreign languages at the secondary level. This year France announced a similar plan, beginning with a foreign language requirement in the primary grades and adding two more languages prior to graduation. Why should this be the case if English is common to all? The answer lies in the fact that Europe is no longer just an economic alliance, it is a community. All commonly held laws and regulations will be written in English for the sake of convenience, but to effect a true collaboration of nations, to promote trust, understanding and an equitable and harmonious coexistence, all Europeans will endeavor to understand at least one other culture through the study of its language. Language is the key to understanding, the window to collaboration.

The United States lags far behind Europe in mandating and providing for the study of world languages. Our arrogant monolingualism used to be understood as a function of the dominant role we have played in international politics and economics and our "melting pot" philosophy where the pot was English. No more. Our multicultural community is also multilingual. While we struggle to find a balance between ethnicity and unity, we must, as Europe is doing, open the windows to understanding by promoting the study of world languages.

New York is well ahead of most other states in mandating foreign languages for all students and in promoting effective instruction and performance testing. Our goal is that all students

will develop functional communication skills in a language other than English, and in doing so will learn something about communication in its broadest sense. We believe that study of a second language promotes cultural understanding and cultural interaction skills that will enhance students' sense of their own cultural identity and their ability to participate harmoniously in a multicultural society.

Commissioner Sobol recently gave this charge to the Committee for Review of Curriculum and Assessment for Languages Other Than English:

> "While communication skills and cultural understanding in a specific language are the main goal, the purpose is also to contribute to the students' ability to establish positive rapport with bearers of other cultures in general, and to appreciate the diversity and interdependence of the world in which they live."[1]

In terms of language skills, the two year minimum requirement does not begin to respond to actual needs; however, the value of that requirement is more than learning of specific languages or cultures. New directions taken by the state syllabus, Modern Languages For Communication, reflect principles of teaching and learning second languages which have important implications for the development of positive and cooperative behaviors and attitudes. This paper will address the key role that foreign language instruction can play in multicultural education through the implementation of this syllabus. Problems and issues involved in implementation will be discussed as well as opportunities and options for the future.

New Directions

Many Americans have had very little success in learning a foreign language. They remember tedious exercises in conjugation and translation and maybe a few facts about the Eiffel Tower or Don Quijote, but they aren't able to have a simple conversation with a native speaker and they probably never could. In terms of cultural understanding, research shows that many students may have even developed a negative attitude toward the language and bearers of the culture because they were frustrated by failures to learn to communicate.[2] Unsuccessful language learners tend to claim lack of aptitude and/or maintain that our educational system is incapable

of delivering really useful second language skills through classroom instruction. Doubts are even more strongly voiced when one considers the current objective of foreign languages for all students: mainstreaming foreign language study means that general education issues such as class size, discipline, and apathy are added to the list of obstacles to learning. The directions described below are not offered as a panacea for past and present failures; however they do represent a new paradigm in language instruction that is pragmatic, outcomes based, and within the reach of all students.

In the last two decades, the urgent need for effective communication skills and a growing body of research on second language acquisition has shifted the pedagogical focus away from the structural components of the language to a hierarchical concept of levels of functional communication in a real life context. Second language instruction is no longer just about language, it is about communication. Called a proficiency-oriented or communicative approach, students are now encouraged to communicate real meanings from the outset, learning what is necessary to cope with typical daily interactions such as given and receiving information from providers of public services. As described in the syllabus, the minimum speaking skill expected after two years of study is defined in this way:

> "Can initiate and respond to simple statements and engage in simple face-to-face conversation within the vocabulary, structure, and phonology appropriate to the communicative situations and functions of this level. Can be understood, with some repetitions and circumlocutions, by native speakers used to foreigners attempting to speak their language."[3]

Hardly a working knowledge, this minimum outcome goes far beyond the typical expectation after two years, particularly in view of the fact that this statement applies to <u>all</u> students, not just the verbally gifted. Guidelines for achieving these outcomes have certain strong implications for the goal of understanding and appreciating diversity.

No single methodology embodies the principles of proficiency-oriented language instruction; however, research has shown that strategies that are interactive and focused on meaning are most successful. Proficiency-oriented instruction shares many common points with whole language theory in that the effective exchange of ideas takes precedence over analysis of forms.

Students are encouraged to use the language in real and simulated communication in group work, role play, personal interviews, personal correspondence, journals and essays. Such exchanges give students regular opportunities to talk about themselves, their families, friends, hobbies, and plans for the future and to listen to their classmates do the same. In the context of second language practice, teachers have a golden opportunity to generate dialogue concerning students' perception of the values and behaviors of speakers of the language under study (called a "target culture") as well as their perceptions of their own communities and cultures. In classrooms where students themselves represent several cultures or sub-cultures, daily activities for the building of linguistic skill can simultaneously serve the need to make a point about group diversity, prejudice, and social issues, or train students to interact cooperatively and with respect. When students are encouraged to communicate meaningful ideas orally or in writing, teachers gather a great deal of valuable insight into individual and group attitudes and needs. When they are able to communicate their ideas despite defects in form and sounds, students feel both academic and personal success.

Another principle of proficiency-oriented instruction is that communicative competence includes not only linguistic accuracy, but sociolinguistic, i.e., cultural accuracy as well. It is no longer sufficient to be able to conjugate verbs or produce vocabulary. Students learn how to say what is appropriate and meaningful for a given context. In some cases this means the use of certain linguistic structures and forms that reflect relationships or politeness as in the writing of letters or making a telephone call. In other cases it means an understanding of what is similar or distinctly different within a culture. For example, to understand a foreign student's impression of American schools, one needs to know something about education in his/her home country. Thus, according to this approach, "the teaching of culture is closely related to the development of communicative skills, and as a result, culture pervades the whole instructional process."[4]

To assure communication skills that are comprehensible and appropriate for the target culture, teachers must provide students with practice, materials, and ideas that are truly representative of the cultures in which the language is spoken. Textbook publishers are slowly recognizing the need to set all models of communication within a culturally authentic context; however, many teachers are moving away from dependence on textbooks. They prefer to devise lessons from authentic documents which provide more up-to-date and interesting materials. Authentic documents are such things as newspaper articles, advertisements, stories, official

forms, films, etc., that were produced for native speakers of the target language. They illustrate the application of structures and vocabulary in a variety of contexts, reflect cultural values and behaviors, provide stimulus for active discussion, and train students to cope with various formats of print and film media. Works of literature are authentic documents that have enormous potential for illustrating the complexity of culture and for viewing the multiple perspectives of historical and current events. Once reserved for upper levels of study, poetry and fiction are now recommended for use at all levels of language instruction to inspire personal expression, to illustrate the power of language, and to enhance students' understanding and knowledge of the target culture.

Authentic materials constantly bring the real world into the classroom and remind both teachers and students that the purpose of study is to develop a tool for real communication. Many excellent teachers are finding creative ways to make this point as they challenge their students' linguistic abilities. For example, regular discussion of current events such as the fall of the Berlin wall or the United States presidential elections encourage students to use the language to share information and to make connections between these events and their consequences. Teachers at all levels often develop multidisciplinary units of instruction around special world events such as the Olympics, the Columbus Day Quincentennial, and Earth Day. Pen pals, E-mail pals, and sister schools give students a chance to develop curiosity about and empathy for young people in another city or country and force close consideration of how they themselves would like to be viewed by others. Field trips to ethnic communities and foreign countries are experiences of culture that can be life-changing events of the most positive type and motivate students to continue with language study. Community service projects such as volunteer translators or bilingual assistants to youth or senior groups test both language and interaction skills and may open doors to social service career paths. These types of activities are not new to language programs, but they embody the full realization of proficiency-oriented instruction.

Problems and Issues

Foreign language educators have long acknowledged the central role of culture in communication and the potential for second language programs at all levels to support objectives of global and multicultural education. Yet we are far from realizing that potential. The principles of instruction outlined above represent

an ideal that has generally been well received within professional circles but is somewhat less supported in actual practice. As with all innovations there are many teachers who have gladly embraced these changes and many others who are locked into old paradigms. The rest flounder somewhere in the middle. In the real world of public education it is unwise to presume that cultural learning is inherent in foreign language instruction. The following discussion highlights some of the reasons why that is so.

Thanks to the redefinition of instructional objectives and research on effective foreign language learning, language teachers have been able to realize considerable success in getting students to use the target language for real purposes, to overcome negative attitudes and communication anxieties, and to gain insight into how language works. We have been less successful in defining the curriculum in a way that guarantees cultural learning. At the national level, the American Council on the Teaching of Foreign Languages (ACTFL) developed descriptive statements of communicative proficiency for listening, reading, writing, and speaking skills at several stages of competency ranging from novice to superior.[5]

The ACTFL guidelines originally included a series of statements about cultural learning as well, however these were later withdrawn because of disagreement over the precise definition of cultural knowledge and behavior at each level. There were several problems. First of all, it was agreed that cultural competency is a function of skills, attitudes, and knowledge; but beyond that a performance statement of the type written for the other skills is not possible. Demonstration of appropriate cultural norms and behaviors is an integral part of communication and difficult to identify separately. Secondly, no one is willing to claim which facts or attitudes about a culture are sufficiently universal to be included. To say that an advanced speaker of German knows or believes specific facts or demonstrates certain attitudes is to risk stereotyping Germans and imposes an unethical constraint on the student. That problem resembles the debate over "cultural literacy". Except at the most basic level, we have no more right to say what constitutes cultural proficiency in Spanish or Japanese than we do in English.

New York's syllabus retains outcomes statements for cultural proficiency (**Appendix**) based on the original ACTFL guidelines and lists topics for discussion that are cultural universals: personal identity, house and home, education, health and welfare, etc. In developing performance tests, however, the State Education Department ran into the same conflicts about teaching and assessing for cultural understanding as did ACTFL. The result is that

cultural skills and knowledge are promoted throughout the curriculum guide, but neither the Proficiency test (after two years) nor the Regents exam (after three years), challenges students' cultural learning. In New York and nationally, cultural learning is an important goal for which no acceptable assessment has been developed.

Without clear direction, language learning has the potential to be an exercise in translation rather than a crosscultural experience. Even where instruction focuses on practical communication skills, the language and context used too often represent American realities in Spanish, Russian, or Italian, with little or nor cultural validity. Teachers are expected to use culturally accurate language and materials for both practice and testing, but few have the training or support they need. There are a number of very solid reasons why many language teachers don't teach culture.

In theory and in practice, language skills tend to take precedence over culture. First, teachers will sacrifice cultural authenticity for the sake of clarity because they know that students learn best when a task is based on what is familiar. Secondly, publishers' claims to the contrary, textbooks generally are very strong in traditional linguistic presentations and very limited in cultural content. The authentic context of model conversations is very superficial or nonexistent and culturally rich material appears only as optional supplements. When decisions must be made about what parts of the text to eliminate because of limitations in instructional time, culture is the likely choice. Pedagogically our priorities lie with the language skills and the arrangement of the text reinforces our bias. What cultural lessons do exist are designed to provide a tourist with survival skills or to showcase festivals and holidays that trivialize traditions by their simplistic representations. Even third and fourth year texts tend to provide a panoramic view that is more challenging linguistically than culturally. Textual support materials almost never provide appropriate cultural background, and substantive questions about culture seldom appear in publishers' exams. At the intermediate and advanced levels the typical curriculum leads to a selection of literature which reflects the canon of traditional works that teachers themselves experienced as language majors at the college level. Very few teachers have experience of the literature of minorities or third world perspectives or have the training to make use of literature as an authentic document, i.e., as a tool to cultural understanding. As long as "cultural literacy" is defined in terms of reading lists, and universities continue to promote foreign literature as genre rather than authentic documents, this will continue to be the case.

Teachers should not be judged too harshly if they fall short of cultural goals. Most who choose to take this option do so because their preservice education never prepared them to teach about human attitudes and behaviors. Cultural lessons often broach touchy subjects that may be awkward to discuss with students such as divorce, religion, sex, racial conflict, or political ideologies. Language teachers are not trained to lead productive discussions in these areas. They also are not trained to recognize and teach about the cultural messages in authentic documents except in the most superficial way. Effective exploitation of authentic documents means that teachers must constantly put into question their own and their students' cultural biases through which the target is perceived. Even native speakers or those who are fortunate to interact regularly with a target culture do not have the training to teach about what is second nature to them.

In general, both preservice and inservice foreign language teachers are poorly prepared to meet the demands for teaching about culture or training students for effective intercultural communication.[6] They lack the linguistic competence, cultural knowledge and instructional strategies to effect more than minimum levels of functional communication in the target language and to enhance substantially their students' ability to function in a multicultural society. Until now, foreign language certification programs have assured only a minimum of cultural study, primarily culture-specific and primarily historical. Some aspects of culturally appropriate communication skills may be addressed or implied through instruction of communicative or proficiency-oriented language strategies at beginning or intermediate levels, but this approach is rarely well developed.

The profession has responded in a number of ways. First, ACTFL, NYSAFLT (New York Association of Foreign Language Teachers) and other professional organizations have issued guidelines for teacher preparation that define desirable teacher competencies to include knowledge of a certain core of facts about a country or countries (both historical and contemporary) skills to interact appropriately within that country, and demonstration of a positive attitude toward cultural differences. Most importantly, teachers need to be able to share these facts and skills with their students and to develop instructional strategies that address ethnocentricity. A semester or two of residence in the target culture is considered essential. While universities and state education departments are slow to respond to these recommendations, study abroad has become a de facto prerequisite to teaching.

Secondly, educators are beginning to develop strategies for the teaching of culture and particularly for the adaptation of authentic documents to language instruction. While methodology of teaching culture has not yet been instituted as a standard element of foreign language teacher preparation, enormous interest has been generated through inservice training and professional conferences and publications. Most recently there has been renewed interest in applications of anthropology and sociology to foreign language instruction that began more than two decades ago. Seelye has gathered together a number of strategies for intercultural communication including simulations, culture capsules and guidelines to anthropological inquiry.[7] Perhaps his most important contribution is the following list of performance objectives for the teaching of culture which give a comprehensive view of the instructional task.

I. **The Sense Or Functionality Of Culturally Conditioned Behavior**
The student should demonstrate an understanding that people act the way they do because they are using options the society allows for satisfying basic physical and psychological needs.

II. **Interaction Of Language And Social Variables**
The student should demonstrate an understanding that such social variables as age, sex, social class, and place of residence affect the way people speak and behave.

III. **Conventional Behavior In Common Situations**
The student should indicate an understanding of the role convention plays in shaping behavior by demonstrating how people act in common mundane and crisis situations in the target culture.

IV. **Cultural Connotations Of Words And Phrases**
The student should indicate awareness that culturally conditioned images are associated with even the most common words and phrases.

V. **Evaluating Statements About A Society**
The student should demonstrate the ability to evaluate the relative strength of a generality concerning the target culture in terms of the amount of evidence substantiating the statement.

VI. **Researching Another Culture**
The student should show that s/he has developed skills needed to locate and organize information about the target culture from the library, the mass media, people, and personal observation.

VII. **Attitudes Toward Other Cultures**
The student should demonstrate intellectual curiosity about the target culture and empathy toward its people.

Seelye offers suggestions for addressing each of these goals through language instruction; but as will be discussed later, they may be equally applicable to other disciplines in a multicultural curriculum.

Next Steps

Clearly foreign language teachers are in a position to play a major role in multicultural education but have not yet realized their potential. The urgency of need for intercultural cooperation and understanding in New York schools and around the world make it imperative that we build on the considerable advantages of the state foreign language curriculum and pursue foreign language instruction as a key to multicultural harmony. Some of the suggestions that follow do not require major restructuring or capital outlay and thus present themselves as immediate possibilities. Others require financial and human resources that may not yet be within the reach of public education in New York. If we are to effectively address our internal and external cultural dilemmas, however, we must be prepared to consider both short range and long range solutions.

1. **Rethink the language requirement.** Europe's answer to multicultural education is to require extended sequences of language study and substantive exposure to more than one foreign language. For the European Community this is a given of basic education. The early introduction of foreign language study means that children experience diversity, tolerance, and cultural interaction from a young age before they have a chance to form prejudices and ethnocentric attitudes. We have all heard that children learn foreign languages better than adults because they are less inhibited and more open-minded and curious. Research shows that children do indeed mimic pronunciation more accurately

but that reasonably intelligent adults with a motivation to learn may acquire communication skills faster and better than children.[8] We, the language teaching profession, promote Foreign Languages in the Elementary Grades (FLES) for two more important reasons. First, very few students are graduating from high school with a foreign language skill that can serve them in work, travel, or study. Even under the most ideal conditions, language learning takes time. Longer sequences of study are an absolute imperative. Second, cultural learning is easier because young children are more open to new ideas and willing to share themselves than are adolescents or adults. Our current language requirement--two years of study before the end of the ninth grade--means that most students begin language study in the middle school, at a time when attitudes and questions of personal identity are most problematic. Foreign language teachers thus have the task of undoing negative attitudes about cultural differences, about schools, and about self. In metropolitan areas FLES programs are realizing exciting success in language and cultural training, with parental involvement playing an important role in that success. In smaller, rural districts FLES programs are rare and middle school language requirements often come under attack by parents who perceive foreign language study as irrelevant to the community. This xenophobic attitude is difficult to undo. Mandated language instruction in the lower grades would bring multicultural perspectives to all communities.

2. **Clarify outcomes for constructive multicultural behavior.** The Regents goal to train our students to respect and cooperate with people different than themselves is a heavy charge. Its implementation is not solely the responsibility of foreign language instruction. Every teacher at every grade level is involved in this effort. We should recognize, however, that foreign language teachers, by virtue of their own intercultural experiences, are generally better prepared than teachers of other disciplines to understand this charge and to design instruction that addresses it. This is not to suggest that foreign language teachers have all the answers: they simply have the most experience in trying to find them. That experience tells us that intercultural understanding, appreciation and cooperation are concepts difficult to define in a curriculum and impossible to measure with traditional assessment tools. Where no test exists, outcomes cannot be guaranteed.

Recent trends toward assessment via portfolios may hold the answer to this problem. Foreign language students who go on field trips, interview native speakers, engage in community projects, and analyze authentic documents, regularly express personal opinion and demonstrate willingness and capacity to "appreciate and cooperate

with" people different from themselves. Other kinds of classes engage in similar exercises on a regular basis. A multidisciplinary catalogue of these experiences along with students' written or recorded responses would bring us closer to documenting the learning outcomes that address multicultural understanding. Designing the parameters of such a portfolio should be a district-wide process and take into consideration the developmental stages of multicultural understanding appropriate for a given community. A useful starting point might be Seelye's seven goals of cultural instruction mentioned earlier. These goals are applicable to both domestic and international projects.

3. **Harmonize the social studies curriculum with the foreign language curriculum.** "Harmonize" is a term that architects of the European Community use to describe changes in laws, social systems, and technology that would bring each party into sync with the whole. More than collaboration, harmonization calls for compromise based on complete mutual understanding and commitment to a shared vision. Multicultural education is a vision shared by all disciplines but it is the social studies and foreign language curricula that make this vision the unifying theme of their respective syllabi. Foreign language teachers who have read the seven principles of social studies instruction--democracy, diversity, economic and social justice, globalism, ecological balance, ethics and values, the individual and society[9]--recognize that the content and process of proficiency-oriented instruction might easily serve each of these principles. Likewise social studies teachers who have read the foreign language syllabus recognize that the content of that curriculum is not grammar but social studies. We are more alike than different. Unfortunately, up to now interdisciplinary cooperation has depended on the contributions of a few energetic and visionary teachers. With the revision of the Regents goals and the publication of the Compact For Learning we have put a name to our common cause. We need to demonstrate our commitment to multicultural education by harmonizing the curricula that are best prepared to address it. The benefits of such an alliance far outweigh the compromises it requires.

Regular and wide-spread collaboration between social studies and foreign language teachers constitutes the most logical, pressing, and feasible plan for harmonization. Since teachers of both disciplines have their particular strengths for meeting the challenge of multicultural education but also confess to certain inadequacies, they need to consider each other as resources. As generalists, social studies teachers are rarely experts on any

country other than their own and tend to depend on textbooks when teaching about other cultures. Foreign language teachers, for their part, are quasi-expert on one or two foreign countries and have some intercultural experiences, but don't possess a solid base of factual knowledge and are seldom able to make connections to a world view. Both groups could benefit greatly by listening to each other and sharing resources. The one matter which concerns both equally is training positive multicultural attitudes. Joint in-service seminars directed by anthropologists, cross-cultural psychologists, or others with expertise in this field, would be cost effective and greatly encourage a productive interdisciplinary alliance. Although some team teaching and combined field trips do now occur between social studies and foreign language teachers, the harmonizing of curricula would require regular, state-supported in-service institutes.

Another important outcome of a harmonization process would be the optimal synchronization of the two syllabi. Does the order in which material is presented in the foreign language syllabus support the order in which topics in the social studies are addressed? Strasheim suggests that study of culture through language tends to develop according to certain stages.[10] Adapted here to the three checkpoints of the New York State modern language syllabus, these stages are entirely compatible with both content and process recommended by those guidelines:

Stage I: Students become aware of common behaviors when memorizing simple conversations, but study of culture is primarily limited to facts about a country or countries: e.g., geography, and important points in history of the target countries.

Stage II: As language skills develop, students are able to discuss the values and behaviors of a people and make intelligent comparisons with their own culture. A comparative study of all cultures within a language group leads to understanding of the complexity of cultures and multiplicity of world views.

Stage III: The target language serves as a tool for research and discussion of critical global issues such as environmental protection, population growth and food shortages, with particular attention to global interdependence and the nature of intercultural conflicts.

This hierarchy is logical for foreign language study but may not be compatible with the social studies curriculum. Does it make sense that most students begin language study in the middle school at a time when the social studies curriculum is focusing on the United States? Also, it seems like an excellent idea to address global studies through the foreign language curriculum, but under present circumstances, the majority of students would not have this experience because they do not continue language study beyond the Regents level. Although parallel curricula may be neither desirable nor feasible, these kinds of questions will need to be asked if we want to maximize opportunities for collaboration.

Conclusion

For most foreign language teachers the challenges of multicultural education are very exciting. Current pedagogy for foreign language instruction gives us a clear vision of effective multicultural interaction and an important opportunity to demonstrate the many benefits of foreign language study. Like the keystone in a Roman arch, the converging point of all disciplines in a multicultural curriculum is effective intercultural communication. We see foreign language study as that keystone. If we are to succeed in our objectives to teach useful language skills as well as cultural understanding, we must be supported by all other disciplines. At the same time, we have the capacity to take the central place and to enhance the multicultural effectiveness of the entire curriculum.

APPENDIX

CULTURAL PROFICIENCY STATEMENT

MODERN LANGUAGES FOR COMMUNICATION

CHECKPOINT A

Has knowledge of some aspects of the target language culture and is aware of the existence of cultures other than his/her own. Is able to function in authentic, common, everyday situations but makes frequent cultural errors that impede communication even with native speakers accustomed to dealing with foreigners.

CHECKPOINT B

Shows understanding of cultures as systems of values that evolve with time and is able to show how certain values are associated with certain behavior patterns in his/her own culture as well as in the target language culture. On the basis of previous experience with the target language culture, is able to distinguish some culturally authentic patterns of behavior from the idiosyncratic behaviors. Still shows misunderstandings in applying this knowledge and miscommunicates frequently with native speakers not accustomed to foreigners.

CHECKPOINT C

Shows understanding of most culturally determined behaviors of the target language speakers and begins to demonstrate a general appreciation for their culture. Is generally able to avoid major misunderstandings in common everyday situations with native speakers not accustomed to foreigners. Is able to use the context to guess at the meaning of some unfamiliar cultural behaviors. Shows some initiative and ease in using culturally appropriate behaviors acquired by observation of authentic models.

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NEW YORK STATE ART TEACHERS ASSOCIATION: NYSATA

Multicultural Art Education: Many Views, One Reality

Submitted By

Dr. Patricia Barbanell

> "In modern societies the changing conception of what it means to be an educated and intelligent person includes our capacity to entertain and understand phenomenon from perspectives different from our own..."[1]

There is no area of study where the importance of multicultural diversity in education is more relevant than in the area of art, for it is in the interrelationships of the arts in their cultural contexts that we find the 'glue' that holds society together. Art offers students "a context, a means of expression, and a way of learning about cultural values and beliefs."[2] When fully understood, art can be the beacon which leads educators and students alike to a richer and deeper level of understanding of the diversity around them.

Art encounters the world through perceptions and non-linear thinking. It fosters the creative realm of functioning and offers a cure for analytic inertia. Art "come(s) from the heart and addresses the very essence of our being."[3] The diverse ways that people of the world express themselves artistically reflects, reacts with, or influences the way they experience their reality. Thus, the key to understanding many cultures is a combination of analytic and intuitive understanding of their artistic vocabularies.

Depending upon the culture, art can serve as a status symbol, religious icon, or ethnic identifier. Art can be a preserver of social patterns as well as a teacher of cultural understanding. Art can provide a structure for encountering the reality of diverse cultures through the senses, and can also offer the opportunity to experience that reality through the sixth sense--insight.

Experiences in perception and insight through multicultural arts develop creative vision, an invaluable tool for encounters with the cultural diversity of the world. Thus, a multicultural

approach in art education can serve to broaden educational perspectives, to shed light on cultural misunderstandings, and to promote cross-cultural acceptance and communication.

Developing curriculum which effectively integrates cultural diversity into the discipline of art has been a long-standing objective for art educators. On-going endeavors to create multicultural art delivery models have repeatedly reaffirmed the fact that the products of visual expression (such as painting, sculpture, drawing, and photography) provide a natural context for presenting a multicultural diversity of experience and perspectives --a diversity that both enhances art curriculum, and transcends the discipline of art.

The Debate

Concurrence among art educators on the value of multicultural education has not precluded controversy. To begin, the term 'Multicultural Art Education' often evokes a confusing imagery. It has variably been defined as multi-ethnic, multi-racial, or cross-cultural. It has been viewed as a call to pluralism, as a rationale for ethnocentricity, or as a context for cultural unity.

The resolution of differences among these definitions has been elusive. Yet, clarity demands that all points of view begin with the answer to a key question--'What goals are to be accomplished with this education?' Models for Multicultural Education reveal that the goals expressed in answers to that question fall into two basic schools of thought--traditionalism and pluralism.

Diane Ravitch has been outspoken in support of what is termed the 'traditional' view of Multicultural Education. "The mission of our public schools should be to instill in children our shared, not our separate, cultures." Ravitch goes on to describe our common culture as "...not an Anglo-Saxon melting pot...(but) an amalgam of the contributions of all the different groups that have joined American society and enriched our shared culture."[4] Historian, Arthur Schlesinger, Jr., agrees: "The task is to combine due appreciation of the splendid diversity...with due emphasis on the great unifying Western ideas..."[5] Implied in this approach is the assumption that the key to multicultural education in any field is the commonality of commitment to and participation in a 'Western' society.

In this context, it may be said that multicultural art education, while recognizing each student's unique background, is a vehicle for assimilation, bringing students into the mainstream

culture. In that assimilation, the goal is to enable students to gain pride and self confidence from studying art which has been broadened with a richness of reference to diverse traditions. The assumption is that multicultural diversity will offer points of personal inclusion, and will, through inclusion, enhance student learning success.

In practice, even at its best, this traditional approach arises from a Eurocentric perspective which supports Western tradition and canon. While it acknowledges the importance of recognizing America's pluralism in race and ethnicity, it stops short of advocating broader inclusion of diverse cultural frameworks.

Asa G. Hillard III counters the traditional point of view with a 'pluralist' approach, setting challenging goals for multicultural education. "In a democratic society, all cultural groups must be represented." Hillard warns, "We must not commit cultural genocide by crushing cultural uniqueness." Hillard points out, "Schools must accept the fact that some racial and ethnic groups have endured hundreds of years of systematic defamation that has distorted, denied, and deformed the truth of their cultural and historical reality." Finally, he concludes, "Nothing less than the full truth of the human experience is worthy of our schools and our children."[6]

The pluralism proposed by Dr. Hillard challenges art educators to recognize and sustain the contributions of all cultures, defining both their interface with European traditions, as well as their unique contributions to the whole picture of world art. While the pluralist view rejects the mythology of the melting pot, it acknowledges the essential racial and cultural pluralism that makes America unique.

Pluralism demands that art educators accept diversity as a cultural reality, and proceed to examine that reality in order to enrich learning. It maintains that by moving beyond Eurocentric orientation to the wealth of multidisciplinary sources, art educators enable students to learn the spectrum of human experience more clearly and fully. It suggests that art educators must go beyond celebrating differences and appreciating similarities, to challenge the status quo in educational curriculum, and to seek to effect change by broadening the foundation of that curriculum.

In seeking to create a comprehensive plan for multicultural art education which takes into account the full spectrum of conflicting points of view, it is well to consider the words of artist Guillermo Gomez-Pena: "You don't bring the center to the

margins; you turn the margins into the center."[7] In other words, when developing multicultural curriculum, art educators should first create a vehicle for examining the content of their teaching from multiple perspectives, and then teach that content with those perspectives as the core. That is to say, they must take the margins of curriculum--the pluralist, the multicultural--and incorporate them into the core of the discipline.

In this context, multicultural art education should not merely enhance the teaching of art. Rather, it should provide a vehicle for art educators to examine who they are and what they know in a multicultural context. Susan Cahan reflected this approach when she pointed out that multiculturalism "means not only changing the object of study, but rethinking the 'teacher' and the 'learner'... (so that) teaching methods...not only tolerate differences, but encourage and incorporate them into the learning process."[8]

To this end, the National Arts Education Research Center has outlined what they call "Goals for Multicultural Arts Education,"[9] a list of five actions which facilitate establishing a multicultural curriculum.

The 'Goals' (1) call for transforming existing curricula to enable students to encounter concepts, issues, events and themes from a multicultural perspective. They also encourage (2) infusing multicultural education into existing curriculum structures. Educators are urged (3) both to infuse multicultural education across the curriculum (rather than making it separate), and also to develop new curricula in response to changing conditions. Furthermore, the Goals support (4) providing cooperation with and enhancement of existing programs where teachers, supervisors and curriculum directors have begun to infuse a multicultural context. The Goals, finally, remind educators (5) to encourage the development of a systematic and comprehensive evaluation process to assess the quality of multicultural content and methodology in curricula and instructional materials.

Multicultural Curriculum Design

Implicit in these 'Goals' is a call for curriculum reform based, both in content and delivery, on multicultural premises. Lesson designs gathered to achieve that reform can be evaluated in the context of a hierarchy of five levels of approaches, defined originally by James Banks.'[10]

Level 1 - Cultural Contributions

The simplest approach to multicultural art integration expands perception--in the existing art curriculum without expanding content. Encounter with diverse arts provides a wealth of cultural messages that unlock the key to understanding traditional curriculum content.

Examples of this approach are easily found. Getty Center's Curriculum Sampler provides a series of lessons in which works of American, European, African American, Japanese, and African artists are used to explore expressive relationships, line, space and color.[11] Needler and Goodman broaden lessons on the symbolism in art to include study of the candelabra of the African American Kwanzaa Celebration.[12] Similarly, Art, Inc. produces resources on Asian cultures containing information about the role of the arts in Chinese New Year Celebrations, with projects (lion masks, and traditional costumes[13]) that can enrich lessons on shape, form and content. In all, while the resources include multicultural imagery, the content of the curriculum is traditional.

Level 2 - Additive Approach

While preserving traditional structures, this level incorporates new ideas and content into traditional curriculum without altering its essential structure. Content is rearranged to accommodate new ideas, with little change in the underlying structure of study. In other words, unique ways in which people express themselves artistically expands what is taught by incorporating new information into the existing concepts of curriculum.

Resources for this approach are also abundant and accessible. For example, Singer and Spyrou (1991) provide resources for teaching the meaning and production techniques of such diverse textile traditions as Panamanian Mola (applique) or West African Tritik (stitch resist dye).[14] Likewise, at the local level, Geeta Harvey from Clarence, New York, examines symbolism and metaphor in artistic imagery by comparing representations of dragons in western cultures (where they are evil) with oriental cultures (where they are benevolent).[15] While the content of curriculum is expanded to include new information, the context remains the same.

Level 3 - Infusion

At this level, traditional curriculum is expanded to include not only new material but new concepts as well. Art forges new creative vision by helping students not only to understand cultural images but also to understand the full spectrum of what images imply. Through encounter with diverse artistic traditions, students unlock their own spirit and find expression for their own feelings and cultural identity.

Models for this level are dynamic and enlightening. For example, the addition to curriculum of study of the art of the Harlem Renaissance as an important, independent school in American art opens new understanding of the full spectrum of American art. Using resources produced by Wilton Programs,[16] and by the New York State Museum,[17] art educators enable students to learn the history of this important period in American Art, to understand the history of the African Americans who are integral with the art, and also to access a frame of reference for their (the students') own art.

This 'infusion' offers opportunity for teachers to use their own life experience to expand curriculum. For example, art teacher Marleen Astudillo of the Clarence (New York) Central Schools, draws upon her travels to South America to introduce tapestries done by Oflavolo Indians to expand traditional lessons on repetition and shape in design.[18] She includes not only tapestry techniques, but also a study of the people who created them (i.e., their values and the meaning inherent in their tapestry art). Similarly, art teacher Nancy Lyon in Victor, New York expands her lessons on the elements of art and principles of design to include comparative cultural symbolism using her experiences with Mexican American, Native American and Eastern European arts.[19]

Level 4 - Transformation

Students at this level develop appreciation of diversity and complexity of world cultures. Multicultural art is presented through universal themes of humankind, such as rites of passage, progress and change, which are examined collectively and individually. The separation and isolation of particular art elements, as well as their integration, are interpreted in the context of culture.

For example, The Getty Center offers lessons which examine the multicultural heritage of ceramics.[20] The plan includes information on how and why artists in diverse cultures create with clay. Discussion of the role of artists in societies results in a curriculum enriched, enhanced and expanded in response to the multicultural content. In a similar mode, by using resources from Aesthetics Of African Art,[21] to compare traditional African with contemporary American views of aesthetic standards, teachers enable students to appreciate cultural diversity in appreciating and valuing art.

This level also opens the door to introducing ethnocentric perspectives. Information produced by the Caribbean Cultural Center,[22] along with books such as Flash Of The Spirit[23] and The Afro-American Tradition In The Arts[24] introduces evidence of African cultural survival in the Americas through the arts during the African Diaspora. A curriculum created by the National African Museum offers a unit dealing with ancestralism and social consciousness, focusing on the special achievements of African American artists.[25] Through materials such as these, parts of curriculum are transformed from Eurocentric to Afrocentric, while providing valuable information to all students.

Level 5 - Social Action

Students at this level, achieve action and decision making through explorations of multicultural arts, which offer a framework for analyzing content. As Zeitlin suggests, "The goal of multiculturalism is not to feed children more tidbits of information about...diverse ethnic groups. The goal is to instill in children an ability to think critically (through the arts)... from different vantage points."[26]

For example, with critical thinking as a goal, the importance of artists as social activists can be introduced to students using material developed by the Albany Institute of History and Art. In this program, Iroquois images found in paintings of the Hudson River School are examined, contrasting the Iroquois reality and the vision of that reality in the paintings.[27] The social context of the art, defined in part through this contrast, and the impact of the context on the eco-politics of the times, are used to encourage students to think about critically and proactively about their own environment.

Critical thinking is also the goal of a program developed by the New York State Museum. There, students are invited to tour the museum to critically examine the presentation of information about cultural minorities in museum exhibits and to present suggestions for improvement to museum professionals.[28]

Conclusion

When, in 1977, James Banks charged that "Individuals who know the world only from their own cultural and ethnic perspectives are denied important parts of the human experience,"[29] he stood on the cutting edge at a time of cultural upheaval. But by July, 1991, when New York State Commissioner of Education Sobol proposed, "The Syllabi should be so written as to help students perceive phenomena from multiple perspectives,"[30] multicultural education had taken its place as an idea whose time has come.

Art educators have been committed to multicultural inclusion and pluralism in the art curriculum. In 1987, the New York State Art Teachers Association sponsored a major conference on Multicultural Art Education. Last year the New York City Art Teachers presented a City-wide conference, Creating Cultural Diversity, which was so successful that 1991's conference theme continues with Celebrating With Cultural Harmony.

Evidence from the conferences and from the field confirms that art educators respond to the fact that the students in their art classes come from a broad diversity of cultural backgrounds, representing a wide range of national origins. They are acutely aware that, "Those (students and teachers) who are multiculturally illiterate will be dysfunctional...in the real world"[31] and they have recognized their responsibility to teach art in a way that incorporates a broad appreciation of the diversity of both their discipline and their students.

In keeping with that responsibility, art educators are engaged in a rigorous dialogue aimed at training teachers for multicultural delivery. To that end, they are committed to expand traditional curriculum models to reflect understanding of diverse artistic perceptions and traditions. And, finally, in all curriculum reform and expansion, art educators continue to utilize the power of the visual image as a dynamic creative element which enables schools to succeed in enhancing the intellectual completeness and human capabilities of students.

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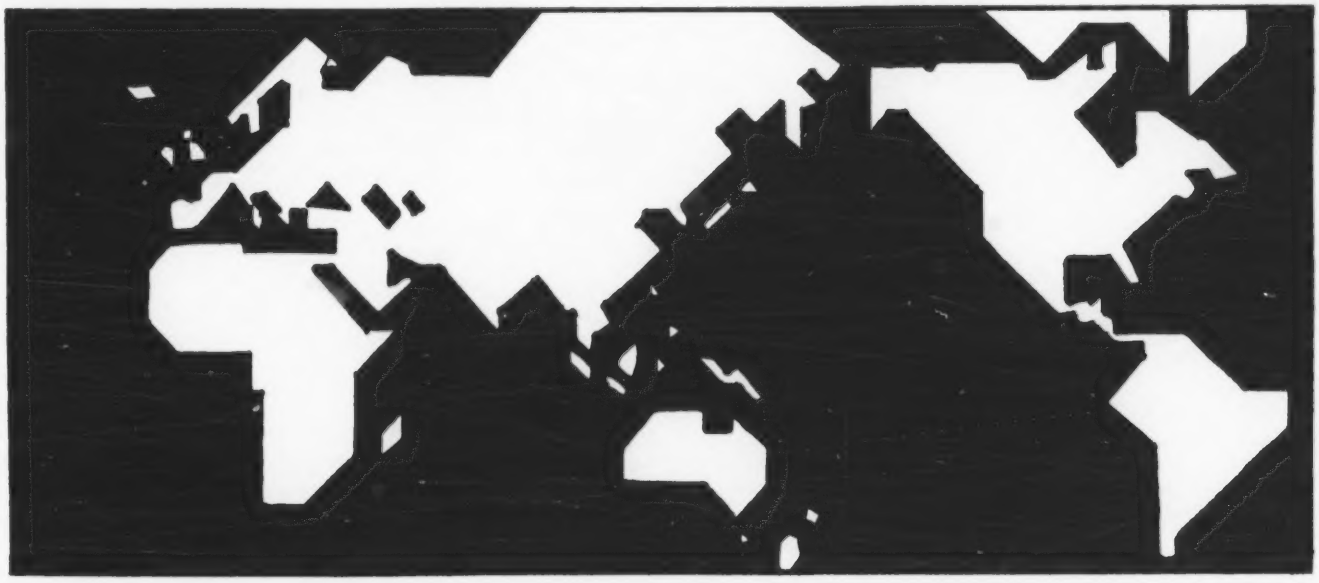

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